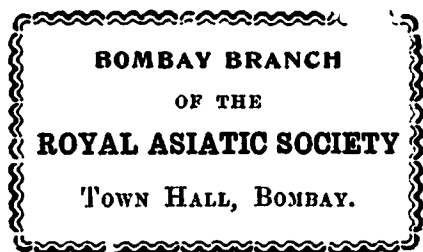




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CONSIDERATIONS
ON THE SUBJECT OF
CALVINISM;

AND A

SHORT TREATISE

ON

67996

REGENERATION:

DESIGNED FOR THE USE OF SUCH AS FEEL INTERESTED IN
THE ENQUIRY,

WHETHER CALVINISM BE OR BE NOT THE DOCTRINE OF
THE BIBLE AND OF THE CHURCH OF ENGLAND.

BY

WILLIAM BRUCE KNIGHT, A. M.

CHANCELLOR OF LLANDAFF CATHEDRAL, AND EXAMINING CHAPLAIN TO THE
LORD BISHOP OF LLANDAFF.

Ἐξ ἡμῶν γὰρ φασὶ κακ' ἔμμεναι· οἱ δὲ καὶ αὐτοὶ
Σοῦσιν ἀτασθαλίῃσιν ὑπὲρ μέτρον ἀλγέ' ἔχουσιν.

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PREFACE.

I TAKE this opportunity of acknowledging my obligations to the celebrated work of Dr. Whitby on the five points, and especially to that part of it which proves the whole nation of the Jews, bad as well as good, to have been called "the elect of God."

For some of the observations I am also indebted to Episcopius, Grotius, Limborch, Hammond, Barrow, Tomline, Mant, Daubeney, and Sumner. Whoever, indeed, has had an opportunity of becoming acquainted with these authors, must know, that the question with respect to Calvinism has been completely set at rest, and on this account may perhaps imagine that nothing more can be wanted on the subject.

But some of these are not likely to be generally read, from their large size, some of them abound with metaphysical discussion, and none of them are attainable at a small price.

For these reasons, I thought I might render some service to my parish, if not to my country, by collecting into one body the principal texts of Scripture that are decidedly opposed to Calvinism, and with which Calvinism can never be reconciled.

With the exception of two or three remarks which I have taken from Pyle's Paraphrase on the Epistle to the Romans, I am not aware of having borrowed from any other source, without having recorded the name of the author; but as it is very possible that I may have so done, in collecting from a common-place book, where I have occasionally entered sentences, without always noting the book from which they were taken, I here assure the reader that I have no desire

to claim any credit to myself for that which I owe to another; and that my motive for publishing this small work did not arise from an anxiety to acquire reputation as an author, but from a sincere wish to make myself useful, and to do good; — and it appeared to me that much good might be done, and that no possible evil could result from publishing a body of texts, sufficient to convince every man, that, if he be ultimately consigned to eternal misery, it is purely the effect of his own fault and choice, and not the consequence of insufficient grace, utter inability, or irrespective pre-determination; and that every sinner, without any exception, if he will sincerely repent and amend his ways, and do his utmost to live according to the Gospel, may *yet* find mercy; may assuredly know that the blood of a Redeemer was shed even for *him*, and that, so far from being irreversibly lost, he may yet escape those

punishments which will only be allotted to the wilfully impenitent, and save his soul alive.

I have added, at the end, a few pages upon Regeneration, in the humble hope of throwing some light on a subject so frequently misrepresented, and so little understood.

In order that the reader may clearly know what peculiar doctrines this treatise is designed to oppose, I here subjoin the five points as contained in the five Articles of the Synod of Dort.

ARTICLE THE FIRST.

Of Divine Predestination.

That God by an absolute decree hath elected to salvation a very small number of men, without any regard to their faith or obedience whatsoever, and secluded from saving grace all the rest of mankind, and appointed them by the same decree to eternal damnation, without any regard to their infidelity or impenitency!

ARTICLE THE SECOND.

Of the Merit and Effect of Christ's Death.

That Jesus Christ hath not suffered death for any other, but for those elect only; having had neither any intent nor commandment of his Father to make satisfaction for the sins of the whole world.

ARTICLE THE THIRD.

Of Man's Will in the State of Nature.

That by Adam's fall his posterity lost their free-will, being put to an unavoidable necessity to do, or not to do, whatsoever they do or do not, whether it be good or evil; being thereunto predestinated by the eternal and effectual secret decree of God.

ARTICLE THE FOURTH.

Of the Manner of Conversion.

That God, to save his elect from the corrupt mass, doth beget faith in them by a power equal to that whereby he created the world, and raised up the dead, insomuch, that such, unto whom he gives that grace, cannot reject it, and the rest being reprobate cannot accept it.

ARTICLE THE FIFTH.

Of the Certainty of Perseverance.

That such as have once received that grace by faith can never fall from it finally or totally, notwithstanding the most enormous sins they can commit.

Such are the five points of Calvinism. In producing the texts which I believe to be hostile to these doctrines, I have followed the order of Scripture, instead of classifying the points, and arranging under each head the answers that might appear more especially to belong to it.

Had I done this, it would have added materially to the size of the work; and I am not aware that any particular advantages would have been derived from it. The points of Calvinism have such an intimate connection, and such a mutual dependence upon each other, that if one point be confuted, it will follow, by obvious consequence, that neither of the others can be true.

In the plan which I have adopted, an easy reference is made to any text of Scripture; and, by reverting to the points, a fair comparison may be instituted, and a judgment formed with respect to their agreement or disagreement with the texts.

CONSIDERATIONS
ON
CALVINISM.

TEXTS FROM THE OLD TESTAMENT.

Gen.
ii. 17. **B**UT of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Can we believe, says Bishop Tomline, that God forbade the fall, which by an antecedent decree he had rendered inevitable? that he gave a commandment to Adam, which by his original formation he was absolutely unable to obey? that he made the possession of Paradise, and the continuance of his innocence and happiness to depend upon a condition which it was physically impossible for him to fulfil?

Gen.
vi. 7.

If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.

Acceptance or rejection is in these words of the Almighty declared to be conditional. The hypothetic "If," clearly supposes the possibility of Cain's obedience.

Exod.
xxxii. 33.

And the Lord said unto Moses, Whosoever hath sinned against me, him *will I blot out* of my book.

A name may be written in the Book of Life and blotted out afterwards. The Latin translation of Junius and Tremellius has "delerem," "I would blot out," instead of the fut. indicative, as it stands in the sacred text. That this was done to avoid the consequences so manifestly fatal to Calvinism, no one can doubt who has read the note of Junius on this place. The version published in 1637, by men commissioned to the work by the synod of Dort, is in this verse equally unfaithful to the original, as is observed by Episcopius.

Deut.
v. 29.

O! that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them and with their children for ever.

Deut. God, if he pleased, might have miraculously wrought such a heart in them: but then there would have been no need of giving laws full of precepts, promises, rewards and punishments.

“Hæc quidem dicuntur ἀνθρωποπαθῶς, atque humanum sermonem imitatur Deus; attamen ejusmodi locutioni oportet subesse aliquem sensum, nempe Deum optare, ut Hebræi legum suarum sint observantes, quod non potest fieri, si verum sit, quod nonnulli volunt, neminem, sine ineluctabili quâdam efficaciâ divini auxilii, quod perpaucis largitur, posse Deo obsequi. Si enim soleret Deus ita agere cum hominibus, aut auxilium omnibus largiretur, aut non significaret se optare id ab iis fieri, quod sine eo auxilio fieri non posse novit.”

Le Clerc in loco.

viii. 2. He led thee these forty years that he might prove thee.

In this, and a vast variety of texts of the same import, it may be asked, Is it suitable to the Divine wisdom to *try* men whether they will do what he well knows they are utterly disabled from doing, and then punish them for not doing what they could not do?

x. 12. And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his

Deut.

ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul?

x. 16. Circumcise therefore the foreskin of your heart, and be no more stiff-necked.

What God requires *from all*, he has given *to all*, even the stiff-necked, ability to perform.

xxx. 15. See, I have set before thee this day life and good, and death and evil.

19. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore *choose* life, that both thou and thy seed may live.

The sufficiency of man to please God is, doubtless, of God; but it is of man to *choose*, whether he will make use of the gracious assistances afforded him or not.

Can that be the object of a man's choice "this day," to which he was irreversibly decreed before he was born?

29. O! that they were wise, that they understood these things, that they would consider their latter end!

A passionate and tender wish of the Almighty! which his power might have instantly accomplished, if this had been consistent with the people's free-will.

Josh.
xxiv. 15.

And if it seem evil unto you to serve the Lord, *choose* you this day whom ye will serve.

True religion is here declared to depend upon the *choice* of those to whom this was spoken.

22. Ye are witnesses against yourselves, that ye have *chosen* you the Lord, to serve him.

27. This stone shall be a witness unto you, lest ye deny your God.

Those who have made a *choice* of true religion may afterwards deny God.

2 Sam.
xi. 27.

The thing that David had done displeased the Lord.

Beza Davidem ait cum homicidio et adulterio pollutus esset retinuisse spiritum sanctum, et perire se velle, si doceret aliud.

Grotius. Rivet. Apol. Disc.

1 Chron.
xxviii. 9.

And thou, Solomon, serve God with a perfect heart and with a *willing* mind. — *If* thou seek him he will be found of thee, but *if* thou forsake him he will cast thee off for ever.

2 Chron.
xv. 2.

The Lord is with you, while ye be with him; and *if* ye seek him, he will be found

2 Chron.

of you ; but *if* ye forsake him, he will forsake you.

Observe the “ifs.” In this prophecy there are conditions throughout ; and it is, as Bishop Wilson says, well worthy of serious notice at all times and by all nations and people.

xxxvi.15. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending, because he had compassion on his people, and on his dwelling-place.

16. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.

Could that God who sent these messengers unto his people, “because he had compassion on them,” have decreed from eternity never to have compassion on them ? or did he send his messengers and prophets, and at the same time withhold the aid, without which he well knew they must have been sent in vain ?

Psalms,
v. 5.

Thou art not a God that hast pleasure in wickedness.

Did God oblige men, by an eternal decree, to practise that in which he has no pleasure ?

Psalms.

I ask this, because Calvin (Inst. lib. i. c. 18.) declares, "That the will of God not only exerts its power in the elect, but also *compels* the compliance of the reprobate." And, again, (lib. iii. c. 23.) "God not only foresaw the fall of the first man, and in if the ruin of his posterity, but it was the dispensation of his will."

xxx. 10. Lord, be thou my helper.

"He also is a worker who calls for a helper."
Aug.

lxxxi. 12. But my people would not (did not, Heb.) hear my voice, and Israel would not (did not, Heb.) obey me.

13. "O! that my people would have hearkened unto me; for *if* Israel had walked in my ways, &c.

Observe the "if," for it demonstrates that obedience had been possible.

Origen observes on this place: "This proves that it was in the power of the people to hearken and to walk in the ways of God."

"Ubi gratiæ insufficientia est, ibi desiderii prætensio mera histrionia est. Desideratur enim sufficiens effectus ab insufficiente causâ."

Episcopus. Inst. lib. iv. sect. 2.

lxi. 28. Let them be blotted out of the book

Psalms.

of the living, and not be written with the righteous.

Names may be written in the Book of Life and blotted out afterwards.

cxlv. 9. The Lord is loving unto *every man*, and his mercy is over all his works.

“Hanc mansuetudinem Deo in totum adi-
munt ii, qui asserunt, Deum absolutâ voluntate,
antè omnem prævisionem peccati aut culpæ, mul-
tomaximam hominum partem destinasse eternis
ignibus. Ab istâ certè sententiâ multomaxima
hominum pars justissimam causam habet cre-
dendi, Deum non modò non mansuetum, sed
sævissimum atque immitissimum tyrannum esse.”

Episcopus. Inst. lib. iv. sect. 2.

Prov.

i. 24. I have called and ye refused; I have stretched out my hand and no man re-
garded.

25. But ye have set at nought my counsel
and *would* none of my reproof.

29. They hated knowledge and did not
choose the fear of the Lord: and,

30. They *would* none of my counsel, and
despised all my reproof.

In these verses we see God calling but man refusing — the will and choice of man opposed to the gracious invitations of God.

Isaiah.

- i. 16. Wash you, make you clean ; put away the evil of your doings ; cease to do evil ;
17. Learn to do well.
19. *If* ye be *willing* and obedient, ye shall eat the good of the land ;
20. But *if* ye refuse and rebel, ye shall be devoured with the sword.

Here are exhortations, promises, and threats — every one of which necessarily implies, that those are free agents to whom they are addressed.

Clemens Alexandrinus, alluding to this passage, says, “ The prophecy of Isaiah saith, ‘ If ye be willing,’ demonstrating that both the choice and the refusal are in our power.”

Epiphanius, on this place, says, “ Whence it is plainly manifest and indubitable that God hath given to man *free-will*, so that it is in his power to do good or choose the evil.”

Chrysostom says, alluding to the same text, “ Do you see how God speaks, and what laws he lays down ? Hear also how Fate speaks, and how it lays down contrary laws ; and learn how the former are declared by a Divine Spirit, but the latter by a wicked demon, and a savage beast. God has said : ‘ If ye be willing and obedient,’ making us masters of virtue and wickedness, and placing them within our own power. But what doth the other say ? That

Isaiah.

it is impossible to avoid what is decreed by Fate, whether we will or not. . God says, 'If ye be willing, ye shall eat the good of the land;' but Fate says, 'Although we be willing, unless it shall be permitted us, this will is of no use.' God says, 'If ye will not obey my words a sword shall devour you.' Fate says, 'Although we be not willing, if it shall be granted to us, we are certainly saved.' Does not Fate say this? what then can be clearer than this opposition? what can be more evident than this war, which the diabolical teachers of wickedness have thus shamelessly declared against the Divine oracles."

After reading this, and a thousand such passages in the Fathers, well might Beza exclaim, "In hac re non audiendos patres."

- v. 3. And now, O inhabitants of Jerusalem and men of Judah, judge I pray you between me and my vineyard.

Surely language like this directly contradicts the notion, that the Divine justice is beyond our comprehension, and must not be inquired into according to our reason. *Sumner.*

4. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should

Isaiah.

bring forth grapes, brought it forth wild grapes?

Observe. It was possible for God to have done somewhat, which yet he did not do; to have *forced the ground* to bring forth good grapes. But to a vineyard, interpreted there to be the house of Israel, to a *rational* vineyard, this was incompatible.

liii. 6. *All we*, like sheep (a sheep Heb.) have gone astray, and the Lord hath laid on him the iniquity of *us all*.

lv. 1. Ho! every one that thirsteth, come ye to the waters.

6. Seek ye the Lord while he may be found.

The Lord may be found by seeking.

7. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, &c.

Therefore God has placed it in the power of the wicked to forsake his way, &c. The exhortation of the prophet can else have no meaning.

lxv. 2. I have spread out my hands all the day unto a rebellious people.

Here we see the gracious intention of a merciful God to reclaim a perverse people, not

Isaiah.

only shown occasionally but "all the day," and yet of these it is said :

12. When I called ye did not answer ;
when I spake ye did not hear ; but did
evil before mine eyes, and did choose
that wherein I delighted not.

Here is God calling and man not answering
— God speaking and man not hearing — and
that chosen by man which is in opposition to
the pleasure of God. So,

- lxvi. 3. They have *chosen* their own ways.
4. They *chose* that in which I delighted
not.
Jer.
ii. 21. I had planted thee a noble vine, wholly
a right seed : how then art thou turned
into the degenerate plant of a strange
vine unto me ?
iii. 22. Return, ye backsliding children, and I
will heal your backslidings.
iv. 4. Circumcise yourselves to the Lord, and
take away the foreskins of your hearts.
14. O Jerusalem ! wash thine heart from
wickedness, that thou mayest be saved.
How long shall thy vain thoughts lodge
within thee ?

In these three last verses, and in many hun-
dred more which I have not quoted, the power

.. Jer.

of abandoning sin is unequivocally acknowledged.

- xiii. 27. Woe unto thee, O Jerusalem ! wilt thou not be made clean ? when shall it once be ?

The means are within thy reach : it depends on thyself whether thou wilt use them.

- xviii. 11. Return ye now *every one* from his evil way; and make your ways and your doings good.

- xxv. 4. And the Lord hath sent unto you all his servants the prophets, rising early and sending them ; but ye have not hearkened nor inclined your ear to hear.

5. They said, Turn ye again now *every one* from his evil way ;

6. And go not after other gods, and I will do you no hurt.

Can any man believe that the Almighty would have done all this, unless it had been sufficient to convince those to whom he sent ? If it could not possibly produce the desired effect, to what purpose did he send at all ?

- xxvi. 3. *If so be* they will hearken and turn *every one* from his evil way.

The possibility of general obedience is admitted here.

Jer.

xxxv. 15. I have sent unto you the prophets, saying, Return ye now *every man* from his evil way, and amend your doings — but ye have not inclined your ear, nor hearkened unto me.

xxxvi. 3. *It may be* that the house of Judah will hear — that they may return *every man* from his evil way; that I may forgive their iniquity and their sin.

7. *It may be* they will present their supplication before the Lord, and will return *every one* from his evil way.

Here is forgiveness promised to obedience, and the possibility of that obedience asserted to *every man*.

li. 9. We would have healed Babylon, but she is not healed.

Nothing was wanting on the part of God.

Ezek.

iii. 19. If thou warn the wicked and he turn not from his wickedness — he shall die in his iniquity.

Can there be any use in warning a man who is decreed to destruction, and who cannot turn? or can warning further his salvation who is already *elect* in the Calvinistic sense of the word?

xii. 2. Son of man, thou dwellest in the midst

Ezek.

xii. 2. of a rebellious house, who have eyes to see, and see not; they have ears to hear, and hear not.

xviii. 30. Repent and *turn yourselves* from all your transgressions, so iniquity shall not be your ruin.

31. *Cast away from you* all your transgressions whereby ye have transgressed; and *make you* a new heart and a new spirit. For why will ye die, O house of Israel?

Observe. In ch. xxxvi. 26., God promises to give them a new heart and a new spirit, and here they are to *make themselves* a new heart and a new spirit. That is to say, God works in us, but we also must work with him and not resist his grace; or, in the words of the Apostle, we must “work out our own salvation,” for this very reason, because “it is God that worketh in us.”

32. I have no pleasure in the death of him that dieth — wherefore *turn yourselves*, and live, &c.

See Ez. xxxiii. 11.

Did God ordain that in which he had no pleasure?

✚ The greater part of this 18th chapter is totally irreconcilable with the hypothesis of Calvin.

Ezek.

xx. 19. I am the Lord your God, walk in my statutes, and keep my judgments and do them.

Can any one attribute such mockery to the Almighty, as to suppose that they whom he thus addressed were utterly unable to obey? and had been rendered thus unable by his own will and decree?

xxiv. 13. I have purged thee, and thou wast not purged.

Nothing was wanting on the part of God.

Dan.

xii. 3.

They that turn many to righteousness, shall shine as the stars for ever and ever.

Shall man be rewarded for turning those who can only be turned by the irresistible grace of God? or can the preacher hope to increase a number which has been limited from all eternity?

Hosea,

iv. 6.

Because thou hast rejected knowledge, I will also reject thee.

It is obvious from what side the rejection commences.

x. 12. *Sow to yourselves in righteousness, reap in mercy.*

13. Ye have ploughed wickedness, ye have reaped iniquity.

According to a man's own work will be the

Hosea.

consequences; though we are to remember it is only "in mercy" that we can reap.

xiv. 1. O Israel, return unto the Lord thy God.

2. Turn to the Lord.

Joel,

ii. 13. Turn unto the Lord your God, for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Is this description of our heavenly Father consistent with the decree of which Calvin himself says, "*Horribile quidem fateor?*"

Amos,

v. 4.

Thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live.

5. But seek not Bethel.

14. Seek good and not evil, that ye may live.

15. Hate the evil, and love the good.

Can these and ten thousand such expressions have any meaning, if the persons addressed were totally incapacitated from obedience, and known to be so because ordained to be so by the power issuing the command?

To these texts, I will add a few verses from Ecclesiasticus.

Eccles.

xv. 11.

Say not thou, It is through the Lord that I fell away : for thou oughtest not to do the things that he hateth.

12. Say not thou, He hath caused me to err : for he hath no need of the sinful man.

14. He himself made man from the beginning, and left him in the hand of his counsel.

That is, left him in full liberty freely to choose good or evil.

15. *If thou wilt*, to keep the commandments, and to perform acceptable faithfulness.

16. He hath set fire and water before thee : Stretch forth thy hand unto *whether thou wilt*.

17. Before man is life and death ; and *whether him liketh shall be given him*.

This book of the son of Sirach is cited with great reverence by the Fathers of the Greek and Latin churches, many of whom endeavoured to strengthen their religious opinions, by the sentiments contained in a book so deservedly and so generally approved. It is not used by our church to establish any doctrine. I have therefore merely quoted these verses to show the

Eccles.

sentiments of a writer, "whom the church doth read for example of life and instruction of manners."

Limborch observes, that the authors of that version which was published by the authority of the synod of Dort, in their preface to the apocryphal books, amongst other reasons for rejecting them from the sacred canon, have specifically objected to this of Ecclesiasticus, because it so clearly establishes the freedom of the will.

TEXTS FROM THE NEW TESTAMENT.

ACTS, xvii. 24. 26. 30.

GOD that made the world, and hath made of *one* blood *all nations* of men, for to dwell on *all* the face of the earth, now commandeth *all* men, *every where*, to repent.

This command, this call, is *universal*. Therefore *all men, every where*, may repent; repenting, may be saved.

ST. MATTHEW.

Matt.
vi. 13.

Lead us not into temptation.

Observe. We are all to pray that we may not be led into temptation, lest (Luke, viii. 13.) we should “in time of temptation fall away.” Here, then, in the very prayer of our Lord, is

Matt.

an indisputable proof that no man is exempted from the possibility of falling away.

vi. 13. Deliver us from evil.

Can there be a greater evil than damnation, or can his prayers avail to avoid that which has been irrevocably decreed?

14. *If* ye forgive men their trespasses, your heavenly Father will also forgive you.

15. But *if* ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Mark the, “ifs.” — How much may depend upon a man’s exercising or not exercising a good disposition is manifest from these verses.

33. Seek ye first the kingdom of God.

To what end if it may not by seeking be found? Can it be found by him who is excluded by a decree? or may the elect, in the Calvinistic sense, fail of finding it?

vii. 8. For *every one* that asketh receiveth; and *he* that seeketh findeth; and to *him* that knocketh it shall be opened.

Here asking, seeking, and knocking, are the work of man. They are the voluntary exertions which man must use, before he can expect the favour and assistance of God.

Matt.
vii. 13.

Enter in at the strait gate; for wide is the gate that leadeth to destruction:

As if our Saviour had said: Here are two gates open before you — you may enter either — one indeed is strait, but it leadeth to life. Now what meaning can be given to this command, unless those to whom it was addressed had the power of entering or not entering into either gate?

viii. 10. Jesus *marvelled*, and said, I have not found so great faith, no not in Israel.

If faith, wherever it be found, be the effect of the irresistible operation of God, was there a sufficient reason for exciting our Saviour's wonder?

x. 14, 15. Whosoever shall not receive you, nor hear your words, it shall be more tolerable in the day of judgment for Sodom and Gomorrah than for them.

If the reception of the Gospel can only be produced by *irresistible grace*, can a man be punishable who does not receive it, or rewardable who does?

22. He that endureth to the end shall be saved.

To endure to the end, is a condition to be observed even by the apostles.

Matt.
xi. 21.

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

It is here declared that works were done to the inhabitants of one place without success, which, if done to the inhabitants of another, would have led to their conversion. Can it be believed that our Lord would have rebuked them for not being converted by means which were insufficient to their conversion? which yet he adds would have been sufficient for the conversion of others who were not converted, and who never could possibly have been converted, if, when they perished, there had not once existed a possibility of their salvation.

28. "Come unto me *all ye* that labour and are heavy laden.

There is no exclusion.

29. Take my yoke upon you.

St. Bernard observes on this passage, "Take my yoke upon you, as if our Lord had said, I impose it not on the *unwilling*, but take it ye, if *ye will*."

xiii. 3. A sower went forth to sow.

It is worth observing in this parable, that the

Matt.

seed (the word of God) is not cast upon good ground only, but upon ground of *every kind*, and that it actually takes root for a time in some grounds, where yet ultimately it brings no fruit to perfection.

- xiii. 9. He that hath ears to hear, let him hear.

That is, let *every man* attend.

33. The kingdom of heaven is like unto leaven — *the whole* was leavened.

47. The kingdom of heaven is like unto a net.

This net gathered of *every kind*, bad as well as good.

- xvi. 24. *If any man* "will come" after me.

"Is willing to come," Greek.

27. He shall reward *every man* according to his works.

In this and many other texts in Holy Writ, it is clearly declared that a man shall be judged according to his works: now is there not an absurdity in supposing that those works will be submitted to God's judgment, which have been solely and exclusively God's works, and in which the person to be judged neither had nor could have any share?

Matt.
xviii. 11.

The Son of Man is come to save that which is *lost*.

But *all* the sons of Adam are by disobedience in a lost condition.

12. How think ye? If a man have an hundred sheep, and *one* of them be gone astray — doth he not seek that which is gone astray?

The good Shepherd, so far from willing the loss of any, is anxious to recover even one that may stray.

13. And *if so be* that he find it he rejoiceth.

The expression “if so be” is only hypothetical: it does not imply a certainty of recovering the lost sheep, although the good Shepherd himself goes in quest of it. “We are all the people of his pasture, and the sheep of his hand.”

14. It is not the will of your Father which is in heaven, that *one* of these little ones should perish.

This declaration of the will of Heaven is wonderfully unlike the merciless assertions of Calvin.

- xix. 21. If thou wilt be perfect.

“If you wish to be perfect,” Greek. Cle-

Matt.

ment of Alexandria, alluding to this text, says, "The expression 'if thou wilt,' showed upon Divine authority the free will of the mind which was conversing with him. For the choice was in the man as being free."

- xxii. 3. A certain king sent forth his servants, to call them that were bidden to the wedding, and they *would not* come.

"They were unwilling to come," Greek.

Observe. If the great and good King had not wished to receive them, he would not have bidden them first, and sent to call them afterwards. He *did wish* to receive them, but they *would not* come. The offer of grace is not compulsory, and may be refused.

14. Many are called, but few chosen.

"You, and I also are as capable of being in the number of those few, as any other whatsoever, and it is our own faults if we be not."

Bishop Beveridge, Serm. Tit. ii. 11.

The Jews refusing to go to the feast the Gentiles are invited. Of them says the great King,

9. *As many as ye shall find, bid to the marriage.*
 10. So those servants gathered together *all*, both bad and good.

Matt.
xxiii. 13.

Woe unto you, scribes and pharisees !
for ye shut up the kingdom of heaven
against men ; for ye neither go in your-
selves, neither suffer ye them that are
entering to go in.

Could the scribes and pharisees shut up the
kingdom of heaven, and prevent the entering
of those who are drawn by the irresistible grace
of God ?

37. O Jerusalem, Jerusalem ! how often
*would I have gathered thy children to-
gether — but ye would not.*

This gracious intention was not once or twice
or occasionally discovered, but often, “ How
often.”

Observe. *I would, ye would not.*

Would not, says Christ.

Could not, says Calvin.

- xxiv. 4. Jesus said unto them, (to his disciples,
privately,) Take heed that no man de-
ceive you.

11. Many false prophets shall arise, and
shall deceive many.
13. But he that shall endure to the end,
the same shall be saved.

Matt.

The elect apostles may be deceived, and must endure to the end before they can be saved.

xxv. 15. Talents are given unto *every man*.

Observe. The man who had only one talent, and who was punished for not increasing it, had it in his power to have done good with it; for his master says,

27. *Thou oughtest* to have put, &c.

Can there be a clearer proof that the gifts of God are to be improved by the co-operation of man? With respect to the words, “Thou oughtest,” it is an acknowledged axiom, “Nemo obligatur ad impossibile.”

xxvi. 22. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

Here every one of the apostles, of those who had heard from our blessed Saviour's own mouth that he had *elected* them, is represented to be exceedingly sorrowful, and to be in a state of anxious uncertainty whether he may not himself be the man to whom (v. 24.) our Lord denounces woe, and declares that it had been good for him if he had not been born.

Mark,
vii. 14.

And when he had called *all the people* he said unto them, Hearken unto me *every one* of you, and understand.

Mark,
xiii. 34.

The Son of man is as a man that gave to *every man* his work.

36. Watch ; lest coming suddenly he find you sleeping.

Without vigilance on the part of the disciples, the sudden coming of our Lord might find even *them* unprepared to receive him.

37. What I say unto you, I say unto *all*.

- xiv. 23. He took the cup and gave it to them, and they *all* drank of it.

Observe. Among these *all* was Judas. Judas partook of that cup, of which our Saviour says, (Luke, xxii. 20.) addressing himself to the *twelve*, "This cup is the new testament in my blood, which was shed *for you*."

- xvi. 15. Go ye into *all the world*, and preach the Gospel to every creature.

Would our Lord have commanded the Gospel to be preached to *all*, if *all* might not be saved?

16. He that believeth and is baptized *shall be saved*, but he that believeth not shall be damned.

Such are the words of Christ. Mark how this order is inverted by the Calvinist. He maintains, that he who is to be saved will of

Luke.

course believe, and that he who is not to be saved will not believe.

i. 48. *All generations* shall call me blessed.

Because *all*, having been redeemed, would be capable of participating in the blessed benefits to be procured by the death of her (Mary's) son.

78. The Day-spring from on high hath visited us,

79. To give light to them that sit in darkness and in the shadow of death.

Does the glorious Day-spring from on high visit and bless only a few? or how many are they who are here said to sit in darkness and in the shadow of death?

ii. 10. I bring you good tidings of great joy, which shall be to *all people*.

Not to "some" of all people.

31. Prepared before the face of *all people*.

32. A light to lighten the Gentiles, and the glory of thy people Israel.

The Gentiles and Israel are the *whole world*.

14. Good-will towards *man*.

The *whole* human race.

iii. 6. *All flesh* shall see the salvation of God.

Luke,
vi. 38.

With the same measure that ye mete withal it shall be measured to you again.

What a man is to receive is conditional, and depends upon what he himself measures out.

vii. 30. The pharisees and lawyers rejected the counsel of God against themselves.

The counsel of God is to save; the rejection is from man. Had God eternally decreed the condemnation of these without respect to their offences, instead of *rejecting* they had *complied with his counsel*, by setting forward their own condemnation. *Melancthon, in Rom. ix.*

viii. 13. These for a while believe, and in time of temptation fall away.

Faith may be temporary only, and is no absolute security against falling.

ix. 23. He said to them *all*, If *any man will* (be willing to, Greek,) come after me, let him deny himself, &c.

To come or not to come is a matter of *free will*.

x. 42. Mary *hath chosen* that good part.

This was a matter of *choice*.

xi. 35. Take heed that the light which is in thee be not darkness.

Luke.

Without heed, without caution on the part of man, it will.

- xii. 39. If the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

That might have been saved by care, which was lost by negligence.

47. That servant who knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes.

The knowledge of the servant who is said to have known his Lord's will, is either, 1st, a knowledge which so affects the will of the servant as to render it utterly impossible for him not to prepare himself and do his Lord's will; or, 2dly, it is a knowledge which so affects the servant's will, as that he is utterly incapable of preparing himself and doing his Lord's will; or, 3dly, it is a knowledge by which he is left free to do or not to do his Lord's will. If the knowledge be of the first kind, it is ridiculous to suppose that the servant knew his Lord's will and did it not. If of the second, it is equally absurd to say, that the servant who knew his Lord's will and did it not, shall be beaten with

Luke.

many stripes. For how can that servant be worthy, I will not say of many, but of any stripes, on account of that knowledge which was absolutely insufficient to move the will of the servant to act according to the will of the Lord? As the two first descriptions of knowledge are therefore inadmissible, it follows that the third only is the knowledge alluded to in the text.

48. Unto whomsoever much is given, of him shall be much required.

If mankind are appointed to sin and punishment, to holiness and salvation irrespectively, then they will be judged in exact opposition to our Saviour's declaration, and much will be required of him to whom little is given. *Sumner.*

Ex eo quod non accepit, nullus reus est.

Aug. De Lib. Arb. lib. iii.

57. Why even of yourselves judge ye not what is right?

A right judgment is here declared to be in the power of those to whom this was spoken, and they are rebuked for not exercising it.

- xiii. 24. *Strive* to enter in at the strait gate, for many will *seek* to enter in and shall not be able.

Luke.

Seeking is not enough, the Christian must *strive*: but how *striving* on the part of man can possibly have any effect, if all is to be done by the *irresistible grace* of God, it would be well if the Calvinist would tell us.

- xv. 12. He divided unto them (the two sons) his living.

Observe. The prodigal himself had his portion; and recollect, it is said that "*he came to himself*;" that he *himself* is said to return to his Father, and did actually set off, before we hear that his Father had compassion on him, and ran out to met him.

- xviii. 1. He spake a parable unto them to this end, that men ought always to pray, and not to faint.

To what end are men to pray, unless it be to obtain the object of their prayer, to avert evil or obtain good? Now, if a man's fate be inevitably predetermined, how can prayer avail?

- xix. 10. He came to seek and to save that which was lost.

Were the *elect* lost? or was Jesus sent to reprobates?

13. He called his ten servants, and delivered them ten pounds.

Luke.

Here is an equal portion given to every servant. The same chance given to every individual; the success afterwards to depend on the proportionate care and industry of each.

41. And when he was come near, he beheld the city and wept over it, saying,

42. If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes!

Observe. *Now*: therefore they were not always. Our Saviour takes it for granted that the Jews might have known in this day of their visitation the things belonging to their peace. Is the assertion of our Lord, that they might have been happy, contrary to truth? or, is his trouble that they were not so a trouble contrary to the decree of his Father?

xx. 10. He sent a servant to the husbandmen, that they should give him of the fruit of the vineyard.

Did the great owner of the vineyard send to ask for that which it was utterly impossible for the husbandmen to give?

13. *It may be they will reverence my son.*

Observe. The owner of the vineyard alleges

the possibility of that reverence being shown to his son, which yet he by no means received.

xxi. 34. Take heed to yourselves, lest that day come upon *you* unawares.

35. For as a snare shall it come upon *all*.

36. Watch ye, therefore, and pray always, that ye may be accounted worthy, &c.

These are our Lord's cautions to his disciples — his *chosen* disciples. Though *chosen* or *elect* (in the true sense), they are to "take heed," to "watch and pray *always*," (not occasionally, as if sure, but always,) that they "may be accounted worthy." If their present election had rendered them secure, why urge them continually to pray, "that they may be accounted worthy?"

xxii. 14. He sat down, and the *twelve* apostles with him.

15. And he said unto *them*,
(Judas with the rest,)

19. This is my body which is given *for you*.
(Judas among them.)

20. This cup is the new testament in my blood, which is *shed for you*.

Here is no exception. Judas as well as the rest.

Luke,
xxiii. 34.

Then said Jesus, Father, forgive them, for they know not what they do.

Our Lord prayed for his murderers. His praying for them implies the possibility of their receiving forgiveness, and such possibility presupposes a disposition in God to grant it, and consequently a satisfaction provided such as God requires.

John,
i. 4.

In him was life, and the life was the light of *men*.

Designed by God to enlighten *all mankind*.

7. John came to bear witness of the light, that *all men*, through him, might believe.

• Observe. Whosoever believeth shall be saved. The professed object of John was that *all men* might believe, and therefore that *all men* might be saved.

9. That was the true Light, which lighteth *every man* that cometh into the world.

Or, that coming into the world lighteth *every man*.

29. Behold the Lamb of God, which taketh away the sins of *the world*.

The paschal lamb was slain for one nation only, though, let it be remembered, for *the whole*

John.

of that nation. . But this Lamb, for *the world*,
the *whole world*.

iii. 14. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.

15. That *whosoever* believeth in him should not perish, but have everlasting life.

Observe. The brazen serpent was lifted up for the benefit "of *all* that were bitten;" the comparison fails, if Christ was not lifted up *for all those*, who by envy of the old serpent became liable to death and its sting.

16. For God so loved *the world*, that he gave his only-begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life.

¶ This was the verse that in the hands of Episcopius induced the "ever-memorable Hales," who was bred a Calvinist, and went a Calvinist to the synod of Dort, to renounce the doctrines of Calvin. Hales was at that time (1618) chaplain to Sir Dudley Charleton, the English ambassador at the Hague.

Note. We are told by Calvinists that the word "world" in this verse only signifies "the world of the elect." But mark how inconsistent this interpretation will be with the Cal-

John.

vinistic doctrines. Let us try the experiment ; “ God so loved the *elect*, that he gave his only-begotten Son, that whosoever of the *elect* believe in him, should not perish, but have everlasting life.” Here salvation is limited to such of the *elect* as believe ; but, can it be asserted of those who are *elect*, in the Calvinistic sense, that any of them may not believe ?

v. 28. The hour is coming, in the which *all* that are in their graves shall hear his voice,

29. And shall come forth ; *they* that have done good, to the resurrection of life, and *they* that have done evil, unto the resurrection of damnation.

In these important verses, there is no reference to any decree, but there is a manifest reference to the plain intelligible fact, whether men have done good or evil.

34. These things I say, that ye might be saved.

This was said to the Jews, who (v. 18.) sought to kill our Saviour. It was the intention of the blessed Redeemer to save *even these*.

40. Ye *will not* (ye are not willing to, Greek,) come to me, that ye might have life.

John.

Will not, says Christ.

Can not, says Calvin.

Hinc discimus quod ex proposito fuerunt mali: non enim dixit, "*non potestis venire*" sed "*non vultis venire*;" audiant Manichæi.

Theophylact. in verba.

- vi. 27. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life.

This meat is to be given to those who "strive," who "labour" for it, and thanks be to the free and boundless grace of God, *every man living* may work with a just hope of getting this food.

33. The bread of God is he which cometh down from heaven, and giveth life unto *the world*.

37. All that the Father giveth me shall come unto me; and him that cometh to me I will in nowise cast out.

"These are the words of Jesus Christ, by whom any man on earth, and we as well as others, may all be saved. But how doth the Father give them? He gives them by drawing them to his Son: he draws them not with force and violence, but he draws them as men, as they are reasonable and *free agents*, and therefore not against their wills."

Bp. Beveridge. Serm. on this verse.

John.

Ex his sententiis extruuntur longæ et intricatæ disputationes de prædestinatione, quas admiscere nihil opus est, et Christus hîc præcidit ipse cùm ait “ Venientem ad me non ejiciam foras;” nos teneamus promissionem Evangelii *haud dubiè universalem* esse et gratuitam, et nos in illam *universalem* includamus et ad Christum accedamus. *Melancthon, in verba.*

And again, Alter scrupulus est de particularitate; quia enim audimus misericordiam esse causam electionis, et tamen paucos eligi, magis etiam angimur, &c. Huic tentationi etiam debent opponi promissiones Evangelii *universales*, quæ docent Deum propter Christum et gratis *omnibus* salutem promittere, juxta illud, “ Justitia Dei per fidem Jesu Christi *in omnes et super omnes* :” Item, “ *Omnis* qui invocaverit nomen Domini,” &c. Hæ *universales* sententiæ opponendæ sunt tentationi de particularitate.

Melancthon in Rom. ix quoted by Grotius.

45. It is written in the prophets, And they shall be *all* taught of God.
51. If *any man*, eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of *the world*.
67. Then said Jesus unto the twelve,

John.

Will ye also (are ye also willing to, Greek,) go away?

It was matter of *will*, if they went or remained.
Ejus est velle, qui potest nolle.

Ulpian. de Reg. Juris.

Si vis scire an velim, effice ut possim nolle.
Seneca. Lib. ii. De Ben.

70. Have not I *chosen* you twelve?

Judas had been *chosen*. "Our Lord," says St. Ambrose, "in the *choice* of his traitor, held forth a pledge or mark of *all men's* being to be saved."

vii. 17. If *any man will* (be willing to, Greek,) do his will, he shall know of the doctrine, &c.

Here being willing and doing comes before knowing. They best understand the will of God, who are most careful to practise it. — Mark the *if*.

37. If *any man* thirst, let him come unto me and drink.

There is no exclusion.

viii. 12. I am the light of *the world*.

The same world that loved darkness rather than light.

John.

24. If ye believe not that I am he, ye shall die in your sins.

Can it be believed that God would inflict a punishment on men for the violation of a command which they were absolutely unable to obey?

31. Then said Jesus to those Jews which believed on him, *If* ye continue in my word, then are ye my disciples indeed.

• Mark the *if*; and can this *if* have any meaning, if perseverance and indefectibility were the necessary consequences of belief?

46. If I say the truth, why do ye not believe me?

Would our Lord thus passionately ask men, why they would not believe, if he knew that it were quite out of their power to believe, and that this inability was the result of his Father's pleasure and decree?

- ix. 5. As long as I am in the world, I am the light of *the world*.

41. If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth.

Inability admits of excuse, but not *wilful* obstinacy.

John,
x. 9.

I am the door: by me *if any man* enter in, he shall be saved.

The door is not shut against any — *any man* may enter in.

xii. 32. I will draw *all men* unto me.

35. Walk while ye have the light, lest darkness come upon you.

There is a possibility of *their* deriving advantages from the light, upon whom, notwithstanding, darkness may possibly come. This is a proof that there was no divine decree which prevented the Jews from *walking* according to the doctrine of Christ, and embracing his religion, since we cannot suppose that our Saviour would call upon the Jews to do that which God had made impossible.

47. And if any man hear my words and *believe not*, I judge him not: for I came not to judge *the world*, but to *save the world*.

The world which Christ came not to judge or condemn, he came to save; but the world which he came not to judge or condemn is the *unbelieving world*; therefore the world which he came to save is the same world.

xiv. 23. If a man love me, he will keep my

John.

words ; and my Father will love him : and (v. 21.) I will love him and manifest myself unto him.

Observe. The reasons of God's making a difference in the discoveries of himself arise from the previous disposition and behaviour of men towards God.

xiv. 31. That *the world* may know that I love the Father.

xv. 1. I am the true vine and my Father is the husbandman.

2. Every branch *in me* that beareth not fruit, *he taketh away*.

5. I am the vine, ye are the branches.

Can any thing be clearer, than that a person may be *in Christ*, "in me," a branch of the *true Vine*, a part of *Christ*, and yet for not bearing fruit may be *taken away*,

6. And cast into the fire.

7. *If* ye abide in me.

Mark the *if*: and this to the branches.

10. *If* ye keep my commandments ye shall abide in my love.

Mark the conditional "*if*" again.

14. Ye are my friends, *if* ye do whatsoever I command you.

Another "*if*;" although we are told that the religion of Christ is not a religion of "*ifs and buts*."

- xv. 22. If I had not come, and spoken unto them, they had not had sin.

Here is abundant proof that no antecedent decree existed against them; — as well as

24. If I had not done among them the works which none other man did, they had not had sin.

- xvii. 6. Thou gavest them me, and they have kept thy word.

In addition to "thou gavest them" it is said, "they have kept thy word."

12. Those that *thou gavest me* I have kept, and none of them is lost but the son of perdition.

He had been *given* as well as the rest; and it being said that he was *lost*, implies that there was a period when he was not lost.

21. That *the world* may believe that thou hast sent me.

And "believing have (20, 21.) life through his name."

John,
xviii. 37.

Every one that is of *the truth* heareth my voice.

The choice, says Clemens Alexandrinus, Strom. 1., and the election of *truth*, is *voluntary*.

Acts,
i. 25.

Judas by transgression fell.

Where no law is, says the apostle, (Rom. iv. 14.) there is no transgression. *Transgression*, then, necessarily implies the existence of a law. The existence of a law as necessarily implies the possibility of obedience: — the possibility of obedience implies the possibility of salvation; and since there is no salvation in any other but Jesus Christ, for there is none other name under heaven given among men whereby we must be saved, the possibility of salvation proves that the benefits derivable from the redemption of Jesus Christ had been within the reach of him who by transgression fell.

It is an observation of Chrysostom's, that "if some of those who have fallen rise not again, this is not to be imputed to him who is willing to raise them up, but to them who are unwilling to rise again; since he was willing to raise up *even Judas*, after he had fallen and did every thing for it; but Judas *was unwilling*."

Vol. V. p. 573.

ii. 17. I will pour out my spirit upon *all flesh*.

Acts.

36. Let *all* the house of Israel know.37. Now when *they* heard this, they were pricked in their heart.

Observe. "*They*" refers to the large multitude listening to St. Peter, probably above three thousand souls, to whom he says,

38. Repent and be baptised *every one* of you, for the remission of sins ;39. For the promise is unto *you* and to *your children*, and to *all* that are afar off.

41. The same day was added unto them about three thousand souls.

Here is a large multitude, that were baptized for the remission of sins, and that received the *Holy Ghost*. Does the Calvinist believe that every individual of this large assembly was "elected" in his sense of the word, and that not a single soul of them afterwards fell away ?

iii. 26. God sent him to bless you, in turning away *every one of you* from his iniquities.

It was possible, therefore, for *every one of the Jews* to abandon his wickedness and be converted and saved.

iv. 33. And *great grace* was upon *them all*.

All the believers. Among these were Ananias and Sapphira, who were afterwards struck

Acts.

dead for lying unto God the Holy Ghost.
This is abundant proof of falling after *great*
grace given.

vii. 51. Ye do always resist the Holy Ghost.

If the operations of the Holy Spirit be irresistible, I desire to know the meaning of this verse; which, in the ordinary acceptation, not only declares resistance possible, but continued resistance.

viii. 13. Then Simon himself believed also; and when he was baptized he continued with Philip.

He that believeth and is baptized, says Christ, (Mark, xvi. 16.) shall be saved. Here, then, is belief and baptism, and, consequently, every thing required by our Saviour to place a man in a state of salvation. But yet, to this same person, for seeking afterwards to purchase with money the power of giving the Holy Ghost, St. Peter exclaims,

20. Thy money perish with thee:

21. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God.

☞ By looking at v. 17. and what goes before, there can be no doubt but that Simon had received the Holy Ghost.

Acts,
ix. 35.

All that dwelt in Lydda and Saron saw him, and turned to the Lord.

Lydda, says Josephus, yields not to a city in greatness. Was every individual in this populous place, every soul in the extensive tract of Saron, *elected* in the Calvinistic sense of the word?

x. 34. Of a truth I perceive that God is no respecter of persons.

To this affirmation of St. Peter the system of Calvin is a direct contradiction. For, if mankind are called to salvation at all, they must be called either with or without respect to their future character. That *character* has no concern whatever with their call, is the universal doctrine of Calvin; therefore they must be called with respect to *persons*; which St. Peter here, and St. Paul, Rom. ii. 11., expressly deny.

Sumner.

44. The Holy Ghost fell on all them which heard the word.

xiii. 43. Paul and Barnabas, speaking to many of the Jews and religious proselytes, *persuaded* them to continue in the grace of God.

They were in a state of grace, but that they so continued is attributed to the persuasion of Barnabas and Paul. If it were not possible to

Acts.

fall from grace, the holy apostles, in their efforts to persuade, did that which was wholly unnecessary.

46. *Ye put away the word of God from you, and judge yourselves unworthy of everlasting life.*

The rejection of the Gospel by the Jews was *their own* voluntary act, and not the consequence of any decree of God.

48. *As many as were ordained to eternal life believed.*

For the purpose of convincing the unlearned reader how weak those attempts are, which are made to support Calvinism from Scripture, I will explain to him this verse, which is considered by the Calvinists as one of their grand props.—The word which is translated “ordained,” would have been better rendered by the English word “disposed.” But, taking the word as it stands, the writer does not declare that they were ordained by God to eternal life, much less does he say that they were fore-ordained; but simply ordained; and the Greek word for “ordained” is used by Greek writers to denote men that are disposed or fit for any thing or office, without any sort of reference to any other person as the disposer. In 1 Cor. xvi. 15. it is used of the house of Stephanas, where it is said, “that they

Acts.

have *addicted themselves* to the ministry of the saints." The word in this verse translated "addicted," is the same with that which in xiii. 48. is translated "ordained."

Besides all this, to suppose that by the *ordained* in this verse, the Apostle meant that they were absolutely and individually elected to eternal salvation, has no colour of truth in it, and involves so many absurdities as to make the thing quite incredible. For the whole emphasis and point of St. Paul's declaration, (the very essence of which consists in drawing a contrast between the *disposition* of the Gentiles, and the *indisposition* of the Jews to believe the Gospel,) would thus not only be weakened, but altogether destroyed. Mark the Apostle's words, "Because ye *Jews* put the word of God from you and, judge *yourselves* unworthy of everlasting life, lo, we turn to the Gentiles: and as many of the Gentiles as were *elected* to eternal life believed." How then? Might it not be urged to the Apostle, Did not all they among *the Jews* who were *elected* to eternal life believe, as well as they among *the Gentiles* who were *elected* to eternal life? What reason is there then that you should turn to *the Gentiles*? Will not they among *the Gentiles* who are not *elected* to eternal life, in the same manner put away from them the word of God, as they now put it away who are not *elected* among the Jews? Why

Acts.

then do you cease to remain among the Jews and go to the Gentiles, or why from *the Gentiles*, who put away from them the word of God, do you not again return to *the Jews*, or to those among the Jews who are elected?

- xiv. 22. Paul and Barnabas exhorted them (the disciples) to *continue* in the faith.

This exhortation was altogether useless, if their being in the faith once made them for ever sure.

- xvii. 30. God commandeth *all men every where* to repent.

Therefore it is possible, and God has made it so, for the sake of Jesus Christ, for *all men every where*, without any sort of exception; to repent, repenting to be saved. It is not possible for *universality* to be more clearly or more strongly declared.

31. He hath appointed a day in the which he *will* judge *the world*; whereof he hath given assurance unto *all men*, &c.

This assurance is given unto *all men*, because *all men* have an equal interest in this most important declaration.

The future tense "will judge" would be unintelligible if all had been from eternity fixed by an immutable decree.

Acts,
xx. 29.

I know this, that after my departing shall grievous wolves enter in among you, not sparing *the flock*.

This flock, these *sheep*, which Christ had purchased with his blood, (v. 28.) were not on this account in a state of absolute security: they were to be fed, to be taken care of; they might be *destroyed* by grievous wolves, and (v. 30.) “drawn away by perverse things.”

31. *Watch, and remember that I ceased not for three years to warn *every one* night and day.

Whoever knows the meaning of the word “warn,” must also perceive, that the holy Apostle did not consider the state of *any* Christian as absolutely and unconditionally secure; for he ceased not to warn *every one*.

32. And now, brethren, I commend you to God and to the word of his grace, which *is able to* build you up and to give you an inheritance among all them which are sanctified.

The word of God's grace is *able* to give this inheritance: but it has not already given it, nor will it without the performance of intermediate conditions.

Acts,
xxii.-15.

Thou shalt be his witness unto *all men*:

Of what use could this testimony be to *all men*, unless *all men* were capable of deriving benefit from it.

xxvi. 19. I was not disobedient to the heavenly vision.

Why does the Apostle mention this, if it were not possible that he could have been otherwise?

xxvii. 21. Paul said, Sirs, ye should have hearkened to me, and not have loosed from Crete, and to have gained this harm and loss.

Here is a clear proof that the actions of men are not the result of necessity and inevitable decree. For it had been in the power of the sailors "not to have loosed from Crete."

31. Except these abide in the ship, ye cannot be saved.

St. Paul had before said, (v. 24.) that God had given him all that sailed with him; but he now declares that conditions must be observed, before *they* could be saved, for whom this benefit had been granted as a mark of favour to the Apostle.

Rom.

EPISTLE TO THE ROMANS.

De prædestinatione illâ, de quâ multa in scholis dicuntur, *nullus hic sermo*, neque enim ad rem pertinebat. *Grotius*, Pref. in Ep.

- i. 7. *To all* that be in Rome, *beloved* of God, *called* to be saints.
8. I thank my God for *you all*.

Was every individual that St. Paul addressed at Rome "*elected*," in the *Calvinistic* sense of the word? That they were "*elected*," in the true scriptural sense of the word, from being Jews and Gentiles, to partake of the grace of God in the Gospel, I am persuaded; but it is impossible, from the nature of the Epistle, to imagine that they were all already "*elected*" to final salvation; and it is surprising that *they* who are such strenuous advocates for "*the few*," should, in this instance, admit so large a number. For if those whom St. Paul calls "*elect*," "*faithful*," "*sanctified*," "*saints*," "*beloved of God*," "*redeemed*," "*partakers of the Holy Ghost*," "*partakers of the heavenly calling*," "*members of Christ*," "*children of God*," in his various Epistles, are believed to have been absolutely elected to everlasting salvation; out of the thousands and tens of thousands that St. Paul addressed at Rome, Corinth, Galatia, Ephesus, Philippi, Thessalonica; out of the Hebrews;

Rom.

out of all those addressed by St. James, and out of the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, Bithynia, addressed by St. Peter; and out of all those addressed by St. John and Jude, not one single individual was lost — a blessed conclusion, if it were true! but one that is not founded either on Scripture or common sense; and it appears the more strange that it should be maintained on the principles of the contracted creed of Calvin.

- i. 28. As they *did not like* to retain God in their knowledge.

Here the rejection of the true religion is stated to have arisen *from choice*.

- ii. 4. Despisest thou the riches of his goodness and forbearance, not knowing that the goodness of God leadeth thee to repentance?

Here is *the leading* of Divine goodness which may indeed be despised; but nothing of the *irresistible* operation of power, which cannot be frustrated.

5. After thy hardness and impenitent heart, thou *treasurest up unto thyself* wrath.

It is not decided for thee by any irrespective decree. *Thou treasurest it up unto thyself*.

Rom.

ii. 6. Who will render to *every man* according to his deeds.

7. To patient continuance in well-doing, eternal life.

8. To them that do not obey the truth, indignation and wrath :

9. Tribulation and anguish upon *every soul* of man that doeth evil ;

10. But glory, honour, and peace, to *every man* that worketh good.

Here is no particular favour ; no præterition ; (v. 11.) “no respect of persons with God.” Doing or not doing are the rules to go by. — Now, if a man has it not placed within his ability to do or to refrain from doing, he is not a responsible agent. Origen, after quoting these verses, says, there are therefore innumerable passages in the Scriptures, most clearly asserting *free-will*.

iii. 19. *All the world* are become guilty before God.

23. *All* have sinned.

But 1 Tim. i. 15. we see that “ Christ Jesus came into the world to save sinners ;” therefore to save *all*, because *all* have sinned.

v. 6. Christ died for the ungodly.

What part of mankind were they to whom this appellation did not agree ?

Rom.

v. 8. While we were yet *sinner*s, Christ died for us.

21. That as *sin* hath reigned unto death, even so might *grace* reign through righteousness unto eternal life, by Jesus Christ our Lord.

Here the dominion of *grace* is manifestly declared to be as extensive as the dominion of sin. The one is *universal*, and so is the other.

12. As by *one man* sin entered into *the world*.
18. As by the offence of *one*, judgment came upon *all men* to condemnation; even so, by the righteousness of *one*, the free-gift came upon *all men* unto justification of life.

Observe. The “all men” upon whom condemnation came, are confessedly all the sons of Adam: so are all those to whom *the free gift* came. There is no difference; for, if there be, the propriety of the comparison ceases; the mercy of the second Adam does not reach the extent of the evil brought upon the world by the transgression of the first; which is quite contrary to the reasoning of the Apostle, who means to magnify it. For

Rom.

v. 15. Not as the offence so is the gift. For if through the offence of *one*, many (the many) be dead, much more the grace which is by *one* hath abounded unto many (the many).

vi. 12. Let not sin therefore reign in your mortal body.

It was possible for sin to reign even in those who were described as "beloved of God," and "called to be saints."

13. Neither *yield ye your* members as instruments of unrighteousness unto sin; but *yield yourselves* unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

Is not one thing evidently declared to be in their power as much as the other?

viii. 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

The Apostle having pronounced generally that there was now no condemnation to Christians, immediately qualifies his expression by saying, there is none to them who live suitably to their

Rom.

profession, who walk not after the flesh but after the Spirit. The promise is not to them who have the Spirit, but to them who "walk after the Spirit."

- viii. 13. If ye live after the flesh, ye shall die ; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live.

Mark the *ifs*: here is an *if* with respect to the Spirit as well as the flesh: either may be followed, but one leads to death, the other to life.

26. The Spirit also helpeth our infirmities.

The word "helpeth" implies that there is more than one concerned in the work. The Greek word is peculiarly significant. "It literally expresses," says Doddridge, "the action of one who helps another to bear a burden, by taking hold of it on one side, and lifting or bearing it with him." It is only once used besides in the New Testament, in Luke x. 40., where Martha desires our Saviour to bid Mary "to *help* her:" to bear the burden of attendance with her.

32. He that spared not his own Son, but delivered him up *for us all*.

- ix. 12. 11. It was said unto her (Rebecca), when she had conceived, the children being not yet born, neither having done any

Rom.

good or evil, that the purpose of God according to election might stand.

What was said? why, that

ix. 12. The elder should serve the younger.

Now, what has this to do with the *personal election* of individuals to eternal life? and especially, as, with respect to their *persons*, it is not the fact that the elder did serve the younger.

x. 1. Brethren, my prayer to God for Israel is, that they might be saved.

Would St. Paul have prayed for the salvation of the Jews, if at the same time he believed that they were precluded from the possibility of salvation by an irreversible decree?

13. *Whosoever* shall call upon the name of the Lord shall be saved.

12. For there is no difference between the Jew and the Greek. The same Lord over *all* is rich *unto all* that call upon him.

With respect to God's regard of man's salvation, there is no difference between Jews and Greeks. By parity of reason, there can be none between any other sorts of persons.

Rom.
xi. 14.

If by any means I might provoke to *emulation* them which are my flesh, and might save some of them.

St. Paul asserts that he magnifies his office, in speaking of the number of the Gentiles brought to the religion of Jesus Christ, in the hope of exciting an *emulation* in his brethren, such as would lead to their salvation. From this it appears, that the hardness of the Jews, which the Apostle had before spoken of, was not such as totally to exclude moral suasion.

20. Because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear.

Why *fear*, if the once *standing by faith* make a man secure? Observe, also, they who were *now broken off* had been *once* a part of that tree, into which the Gentiles were *now grafted*.

22. Toward thee, goodness, *if* thou continue in his goodness; otherwise thou also shalt be cut off.

Observe the conditional "*if*," and the possibility of *falling away* clearly asserted. It is curious to see the wretched shifts to which even the most distinguished Calvinists have recourse, to get rid of the obvious inference to be drawn from these verses. See Beza's notes.

Rom.
xi. 32.

God hath concluded *all* in unbelief, that he might have mercy upon *all*.

The objects of God's mercy are those that were concluded in unbelief — *all*.

xiv. 12. *Every one of us shall give account of himself to God.*

God will not demand an account for talents that have not been received.

15. If thy brother be grieved with thy meat, now walkest thou not charitably: destroy not *him* with thy meat, *for whom* Christ died.

Observe. *He* may be destroyed, for whom, notwithstanding, Christ died; therefore he died for *all*, and not only for those who shall obtain everlasting salvation.

FIRST EPISTLE TO THE CORINTHIANS.

1 Cor.
i. 2.

Unto *the church of God*, which is at Corinth, to them that *are sanctified* in Christ Jesus, *called to be saints*.

✠ I request the reader to bear in mind the glorious and excellent titles of *those* to whom this epistle is addressed.

10. I beseech you, brethren, that there be no *divisions* among you.

1 Cor.

i. 11. It hath been declared to me that there are contentions among you.

iii. 1. I, brethren, could *not speak* unto you, as unto *spiritual*, but as unto *carnal*.

2. I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither *yet now* are ye able.

3. For ye are *yet carnal*; for whereas there is among you envying, and strife, and divisions, are ye not *carnal*?

“To be *carnally* minded is death.” The very persons against whom these grievous charges are made, are the same who, ch. i. 2. are called “*The church of God*,” “*sanctified in Christ Jesus*,” “*called to be saints*,” they for whom the Apostle had been thankful, ch. i. 4. for *the grace* that had been given them.

Having simply stated these circumstances, I shall offer no further remarks on this place, but suffer the reader to draw his own inferences.

vi. 15. Know ye not that your bodies are *the members of Christ*?

The fact is, clearly so.

15. Shall I then take the members of Christ and make them the members of an harlot?

1 Cor.

Observe. Those members that had belonged to Christ may be separated from him and become the members of an harlot.

Membra, says Ambrosius, adhærentia meretrici desinunt esse membra Christi.

vii. 37. He that hath power over his own will.

Here is a plain argument for the freedom of the will.

viii. 11. Through thy knowledge shall the weak *brother perish*, for *whom* Christ died.

He may *perish*, as was before observed, for *whom* notwithstanding Christ died.

ix. 24. *So run* that ye may obtain.

Here it is manifest, that to the grace of God, without which we can do nothing, the exertions of man (*so run*) must be added, without which no prize can be obtained. Would there be any consistency in this exhortation of the Apostle to the Corinthians, if from the circumstance of their being “the church of God,” “sanctified in Christ Jesus,” and “members of Christ,” they were already absolutely secure of eternal salvation?

27. I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a *castaway*, — or, as the word

1 Cor.

is translated in other places, "a reprobate."

Here is a strong argument against security and assurance, and in favour of humility and industry. If this great and distinguished Apostle could *by any means* fall, it is obvious, that the most abundant means of grace do not place a man in a state of unconditional security.

ix. 17. If I do this thing *willingly*, I have a reward.

"Men were endued," says Athenagoras, as quoted by the Quarterly Review, vol. vi. p. 506., "with free will and the power of chusing good and ill. For you would neither reward the good, nor punish the bad, if virtue and vice were not equally in their power."

- x. 1. *All* our fathers were under the cloud,
and *all* passed through the sea;
2. And were *all* baptized unto Moses;
3. And did *all* eat the *same spiritual* meat;
4. And did *all* drink the *same spiritual* drink.

Every Jew had precisely the same advantages and opportunity, the *same spiritual* sustenance. *Every individual* stood in an equal relation to God.

1 Cor.

x. 5. But with many of them God was not well pleased.

6. Now these things were our examples.

What good can an example do if it be not possible to take warning by it?

11. And they are written for our admonition.

Admonition implies that those are free agents to whom it is offered. It can have no effect on one who is necessitated to act in opposition to it by an immutable decree.

12. Let him that thinketh he standeth take heed lest he fall.

The Jews, from a consciousness that they were God's peculiar people, believed that on this account they were safe; but it was not so. Do not imagine, O Christians, because you are now in covenant with God, that this alone will save you. Do not, from thinking that you thus *stand*, neglect to *take heed* lest you *fall*. Observe; this caution is given to "the church of God," to the "sanctified in Christ Jesus," to "members of Christ," to those who are called (ch. vi. 19.) "the temple of the Holy Ghost," which was in them, to those who (ch. vi. 20.) are said to have been "bought with a price."

1 Cor.
x. 13.

There hath no temptation taken you but such as is common to man.

Temptation is another word for trial, and necessarily implies free agency in the person tempted. The word could not be applied with propriety to him who is tied down to pursue any particular line of conduct.

13. God will with the temptation make a way to escape, that ye may be *able* to bear it.

It is not the same thing to have the power of conquering, and to conquer: this the Apostle shews in that guarded expression, "that *ye may be able* to bear it," not that *ye may bear* it. God grants not that we may bear it, for then there would be no struggle, but that we may be able to bear it. *Origen.*

- xi. 17. In this I praise you not, that ye come together not for the better, but for the worse.

This is all to those who were "the church of God," "the members of Christ," &c. &c. The greater part of this chapter treats of the scandalous manner in which the Lord's supper was administered among these *same Corinthians*: in verses 20, 21, 22., he directly charges them

1 Cor.

with partaking of this supper *unworthily*, and (v. 29.) adds, "He, that eateth and drinketh unworthily, eateth and drinketh *damnation* to himself."

Observe. They who had received *grace*, who had been the "*temple of the Holy Ghost*," &c., may yet by *unworthiness* incur "*damnation*."

xv. 2. By the Gospel ye are saved, *if* ye keep in memory what I preached unto you, unless ye have believed *in vain*.

Here is a conditional "*if*," and observe, persons who have been "members of Christ," &c., may believe *in vain*.

22. As in Adam *all* die, even so in Christ shall *all* be made alive.

The all-merciful intention of the second Adam is commensurate with the evil entailed on man by the first. The second undid to our advantage, what the first had done to our prejudice.

34. Awake to righteousness and sin not; for some have not the knowledge of God; I speak this to *your* shame.

This language is used to "the church of God, which is at Corinth," &c. &c. Now I

1 Cor.

ask, could language of this description have been consistently used, if the expressions, which I have frequently alluded to, were applicable to the Corinthians, in the Calvinistic sense attached to the words?

xvi. 13. Watch ye, stand fast in the faith, quit you like men, be strong.

Is this exhortation suitable to persons who could not fall?

SECOND EPISTLE TO THE CORINTHIANS.

2 Cor.

i. 1. Unto the *church of God*, which is at Corinth, *with all the saints* which are in all Achaia.

v. 9. We *labour* that we may be accepted of him.

The Apostle does not imagine that acceptance is unconditional, or that it will be obtained without exertion.

14. We thus judge, that if one *died for all*, then were *all dead*.

And can any one doubt that Christ died *for all*?

15. And that he died *for all*, that *they*

2 Cor.

should live unto *him which died for them.*

Or, forfeit the benefits which might have been derived from his death.

- The ministry of reconciliation teaches,
 v. 18. That God was in Christ reconciling
 19. *the world* unto himself.

The whole world.

- vi. 1. We then, as workers together with him,
 beseech you also, that ye receive not the
 grace of God in vain.

If the Almighty did all in the work of man's salvation, the Apostle would not have called himself a "worker together with God."

By the ministry of man, the grace of God, which bringeth salvation, is received; God also works, and *the grace is received*, but it may be *received in vain.*

Beza has a note to this verse, in which he says, "*Ministerio Evangelii non tantum indigent homines ante gratiam acceptam ut fiant ejus participes, sed etiam acceptâ gratiâ, ut in eâ perseverent.*"

Is it possible, according to Beza's principles, not to persevere *acceptâ gratiâ*?

2 Cor.
viii. 12.

If there be *first a willing mind*, it is accepted according to that a man hath, and not according to that he hath not.

This assertion is applicable to every duty of religion, as well as to that to which the Apostle in this place more immediately refers.

Μόνον θέλησον, και Θεῷ προαπαντᾷ.

Basil.

xi. 3. I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted.

This fear was felt for the "*church of God*," and for "*all the saints*" which were in all Achaia; and .

xii. 20. I fear when I come I shall not find you such as I would;

21. And that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed.

With respect to these sins, we know that they who do such things cannot inherit the kingdom of God. Recollect to whom this Epistle was addressed, and see how many inferences may be drawn utterly irreconcilable with the system of Calvin.

2 Cor.
xiii. 5:

Examine yourselves whether ye be in the faith.

It is certain that those who are (ch. i. 1.) called "*the saints*," and "*the church of God*," were *once* in the faith; but it is not so now.

5. Know ye not how that Jesus Christ is in you, except ye be reprobates?

Those who were called "*the saints*," &c., and "*members of Christ*," are not on that account placed out of the possibility of becoming *reprobates*.

7. Now I pray to God that ye do no evil.

Why does St. Paul do this, if "*the saints cannot sin*?

Videmus itidem ex sententiâ Melancthonis non minus quam Augustini *omniumque veterum*, eos, qui justificati fuere, in gravia peccata labentes, excidere ex gratiâ et possessione Spiritus Sancti; horum, quosdam per pœnitentiam restitui; alios in æternum perire: contrariam sententiam esse fanaticorum hominum, meritoque damnandam. *Grotius, Riv. Ap. Disc.*

THE EPISTLE TO THE GALATIANS.

Gal.
i. 2.

Unto the churches of Galatia;

3.

Grace be to you, from him

4.

Who gave himself *for our sins*.

Gal.

- i. 6. I marvel that ye are so soon *removed* from him that called you into the grace of Christ, unto another gospel.

Observe. They, for whose "sins" Christ had been given, were *removed* from his *grace*.

- iii. 3. Are ye so foolish? Have ye begun
• in the Spirit? Are ye now made perfect in the flesh?

4. Have ye suffered so many things *in vain*?

The best beginnings in religion may have bad endings. What was begun *in the spirit*, may end in the *flesh*; may have been *in vain*.

26. Ye are *all* the children of God by faith in Christ Jesus.

- iv. 11. I am afraid of you lest I have bestowed upon you *labour in vain*.

It is obvious, that the labour of an apostle may have *been in vain*, although that labour had been once successful, and had made these same persons (iii. 26.) "the children of God by faith in Christ Jesus."

20. I stand *in doubt* of you.

The Apostle is not *sure* of those for whose sins Christ had *given himself*, (i. 4.) and whom he calls (iii. 26.) "the *children of God*."

Gal.

- v. 2. If ye be circumcised Christ shall profit you nothing.

There are circumstances under which "*the children of God*" may cease to be so, and Christ "profit them nothing."

4. Ye are fallen from grace.

The *grace* of God is not so given, that men may not *fall* from it.

8. This persuasion cometh not of him that calleth you.

The calling is of God, but to be *persuaded* has reference to the *voluntary exertions* of man.

THE EPISTLE TO THE EPHESIANS.

Eph.

- i. 1. Paul to the *saints* which are at Ephesus, and to the *faithful* in Christ Jesus.

3. Blessed with *all* spiritual blessings.

5. *Predestinated* unto the adoption of children by Jesus Christ.

7. In whom *we have* redemption.

To these "*saints*," &c. St. Paul says,

- iv. 1. I beseech you that ye walk worthy of the vocation wherewith ye are called.

22. That ye put off the old man,

24. And that ye put on the new.

- Eph.
iv. 27. Neither give place to the devil.
30. And grieve not the Holy Spirit of God.

These charges and exhortations to *walk worthy*, to *put off*, to *put on*, not to *give place* to the devil, not to *grieve the Spirit*, and the numerous other directions, are satisfactory proofs that a good life is not a *necessary* consequence of being “blessed with *all spiritual blessings*,” and of being “predestinated to partake of the grace of the Gospel.” They prove also that much is required after “adoption,” that “saints” may “give place to the devil,” and that those who “*have redemption*” may “grieve the Holy Spirit of God.”

- v. 6. Let no man deceive you with vain words.

Why this caution, unless they might be deceived and led into those sins, which bring

6. The wrath of God upon the children of disobedience.

THE EPISTLE TO THE PHILIPPIANS.

- Phil.
i. 1. To *all the saints* in Christ Jesus, which are at Philippi.
6. He which hath begun a good work in you, &c.

Observe. The good work is only said *to be begun*, even in those who are called “saints,” of whom the Apostle says,

- i. 7. *Ye all* are partakers of my grace.
- 9. I pray that ye may be sincere, and
- 10. Without offence till the day of Christ.

Why should the Apostle pray for this, if their being “saints” and having *grace* made them already sure?

- ii. 12. Work out *your own* salvation with fear and trembling.
- 13. For it is God that worketh in you both to will and to do of his good pleasure.

Here God’s working in the Philippians is so far from being a reason why they should not work and exert themselves, that the Apostle states it as the very reason why they should work out their own salvation.

- 16. Holding forth the word of life, that I may rejoice, that I have not *run in vain*, nor laboured *in vain*.

The Apostle’s race and labour with respect to the Philippians might possibly be *in vain*; and he gives rules of conduct to them, by following which this would not be the case; but which, if as “saints in Christ Jesus” they could not but

Phil.

follow, it was altogether unnecessary for the Apostle to give.

- iii. 1. To write the same things to you, to me indeed is not grievous, but for you it is *safe*.

What does the Apostle mean by the word *safe*? Could he consistently have used this expression, if the undisputed possession of *grace*, and the circumstance of their being addressed by him as "saints," made them already sure?

12. Not as though I had already attained.
13. Brethren, I count not myself to have apprehended.

Here is nothing like a conviction of security independent of exertion.

THE EPISTLE TO THE COLOSSIANS.

Col.

- i. 2. To the saints and faithful brethren which are at Colosse : Grace be unto you from the Lord Jesus Christ,
14. In whom *we have* redemption.
17. It pleased the Father by him to
20. Reconcile *all things* unto himself.
21. You that were alienated, now hath he reconciled,

Col.
i. 23.

If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel.

Mark the conditional "*if*." The advantages will be lost if they do not continue; and observe, they who (v. 14.) "*have redemption*," and (v. 21.) are "*reconciled*" to the Father, may yet be *moved* away from the hope of the Gospel.

✍ Does there not seem an impropriety in saying, that they were alienated, and that God is reconciled to those whom from all eternity he had immutably decreed to love, and does actually always love?

28. Whom we preach, *warning every man, and teaching every man*, that we may present *every man*.

What is the meaning of *warning*? Can warning promote his salvation who is already one of *the elect* in the Calvinistic sense of the word? Can it assist in the escape of him who is already enrolled among the *reprobate*?

29. Whereunto I also labour, striving according to his working, which worketh in me mightily.

The Apostle thinks it necessary to *labour and strive*, notwithstanding the working of him who worked in him mightily, and notwithstanding

Col.

those for whom he laboured had been redeemed, as well as himself. (v. 14.)

ii. 4. This I say, lest any man should beguile you.

8. Beware lest any man *spoil* you.

That is, make a prey of you, lead you away captive. Their being "Saints," and "having been redeemed," did not secure them from the possibility of being *beguiled* or *spoiled*.

iii. 12. Put on as the *elect of God*, bowels of mercies, kindness, humbleness, &c.

It is not enough to be "the elect," unless you also practise these virtues.

"It is evident from this and other passages, that St. Paul draws an inference from the fact of election to the duty of holiness; but the regular consequence of Calvinistic election is, to hold it up as the cause and fountain from which all holiness springs; as the reason why the Christian is zealous of good works, not why he ought to be."

Sumner.

See also Dr. Taylor's Key to the Apostolical writings.

iv. 12. Epaphras labours fervently for you in prayers that ye may stand.

If it were not possible for those called "*the elect*" to fall, the prayers of Epaphras would be

I Thess.

useless, and the mention of them by the Apostle altogether unnecessary.

FIRST EPISTLE TO THE THESSALONIANS.

- i. 1. Paul unto *the Church* of the Thessalonians.
- 4. Knowing *your election* of God.
- iii. 5. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be *in vain*.

St. Paul, who (ch. 1. iv.) declared he knew their "election of God," in this verse expresses an uncertainty about their faith, and is fearful lest his labour among them should have been *in vain*.

- 8. For now *we* live, *if* ye stand fast in the Lord.

A strong expression of the Apostle, hypothetically uttered, — but without meaning, if the "standing fast" was sure.

- 10. Praying that we might see your face, and perfect that which is lacking in your faith.

Observe. There was something lacking in those who had been "*elected of God*."

1 Thess.

iii. 12. The Lord make you to increase and abound in love,

13. That ye may stablish your hearts unblameable in holiness, &c. &c.

Before the *elect of God* can be *established unblameable*, they must increase and abound in love.

iv. 1. We beseech you and exhort you, that as ye have received of us how ye ought to please God, so ye would abound more and more.

Is this the language to be used to those in whom goodness is a *necessary* consequence of election, and attributable not to the exhortation of man, but the unfrustrable operation of God?

3. This is the will of God, even your sanctification.

You have been *elected*, you have been justified; it is the will of God that you should be *sanctified*. Do not frustrate his will.

v. 5. Ye *are all* the children of light.

Mark the inference,

6. Therefore let us not sleep,

15. But ever follow that which is good.

17. Pray without ceasing.

19. Quench not the Spirit.

1 Thess.

What are the *elect of God* to pray for without ceasing? The *spirit* may be *quenched* in the "*children of light*."

- v. 23. I pray God your whole spirit, and soul, and body, may be preserved blameless.

St. Paul, who knew their "election of God," could not possibly have uttered this prayer, if he had used "election" in the sense in which it is used by the Calvinists.

SECOND EPISTLE TO THE THESSALONIANS.

2 Thess.

- ii. 1. We beseech you, that ye be not soon shaken in mind.

This caution is to "*the elect*."

14. God called you by our gospel,

15. *Therefore*, brethren, stand fast.

Mark the inference, — If you do not, *stand fast*, the *calling* is of no use.

- iii. 6. Withdraw yourselves from *every brother* that walketh disorderly.

A *brother*, an *elect* Christian, may walk disorderly.

FIRST EPISTLE TO TIMOTHY.

1 Tim.

- i. 15. This is a faithful saying, and worthy of *all acceptation*, that Christ Jesus came into the world to save sinners.

1 Tim.

Worthy of *all* acceptation, because "*all* have sinned."

- i. 19. Some, having put away faith and a good conscience, have made shipwreck.

Here *faith* (and a good conscience) had once existed, but it was *put away*, and ruin followed.

- ii. 1. I exhort that supplications be made for *all men*.

To what purpose, if *all* may not be saved?

3. This is good in the sight of God our Saviour.

4. Who *will* have *all men* to be saved, and to come unto the knowlege of the truth.

(Who wishes *all men*, Greek.)

Beza has translated the word *all* in this verse by "*quosvis*."

6. Who gave himself a ransom *for all*.

The words "*all men*," "*all men*," "*all*," occur within the compass of six verses; and if they do not mean "*all*," there is an end of all certainty to be derived from the Bible.

Beza again, in this last verse, has translated the word "*all*" by "*quibusvis*."

8. I will that men pray *without doubting*.

1 Tim.

Observe. Unless a man has reason to believe, that the mercies of God, through Christ, may be extended to *him*, to *him* individually, how can he follow the Apostle's injunction, and pray *without doubting*?

iv. 10. We labour because we trust in the living God, who is the Saviour of *all men*.

16. Take heed unto thyself and to thy doctrine; continue in them; for in doing this, thou shalt both save thyself and them that hear thee.

Is not this as much as to say, If thou dost not take heed to thyself, and to thy doctrine, thou wilt neither save thyself nor them that hear thee?

v. 15. For some have already turned aside after Satan,

They had once been in the right way, but they had turned aside.

vi. 17. Charge the rich,

18. That they do good, that they be rich in good works,

19. Laying up in store for themselves a good foundation, that they may lay hold on eternal life.

Eternal life is the free gift of God, but it is here manifest on what foundation we must build,

2 Tim.

before we can expect to obtain it. Here the rich in good works are said to be *laying up a store for themselves*.

SECOND EPISTLE TO TIMOTHY.

- i. 15. *All they* which are in Asia be turned away from me.

They who had once been in the high road to salvation were now *turned from it*.

- ii. 12. *If* we deny him, he also will deny us.

Mark the "*if*;" the conditional "*if*;" though we are told by the Calvinists, "Here are neither '*ifs*' nor '*buts*;' *no conditions nor terms*."

Hawker. Vol. vi. p. 145.

18. (Hymeneus and Philetus) overthrow the faith of some.

What! is it possible to overthrow a right faith? or was the faith not a true faith which is said to have been *overthrown*?

21. *If* a man purge *himself*, he shall be a vessel unto honour.

Here is an "*if*."

- iv. 10. Demas hath forsaken me, having loved this present world.

Here is the fall of a true believer recorded. That Demas was so, is clear, because (Phile-

Titus.

mon, 24.) he is mentioned among the fellow-labourers of St. Paul. He is also mentioned, Col. iv. 14. And their names, St. Paul declares, (Phil. iv. 3.) are in the Book of Life. To prove this fall, it will be sufficient to say, that we are commanded “not to love the world,” and that the love of this world is enmity with God.

THE EPISTLE TO TITUS.

- ii. 11. The grace of God that giveth salvation hath appeared *to all men*.*

The grace of God hath appeared that giveth salvation *to all men*, would be more agreeable to the Greek, and the passage is so rendered in our Welsh version.

12. Teaching *us*, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, &c.

Here are conditions taught by the *grace of God*.

14. Jesus Christ gave himself *for us*, that he might *redeem us*.

- iii. 4. The kindness and love of God our Saviour towards man appeared.

This “love towards man,” is in one word in

Titus.

the original—philanthropy,—a love of *mankind*, of the *whole* human race.

“The Saviour,” says Clemens Alexandr: “cannot be a hater of men (*μισανθρωπος*), who, from his exceeding love of man (*φιλανθρωπιαν*) did not despise the human flesh, though obnoxious to sufferings, but clad with it, appeared for the common salvation of man.” In a few lines before, he speaks of the Lord being a Saviour, “not,” says he, “Saviour of these and not of those—he hath called all on an equal footing.” *Beginning of the 7th Strom.*

- iii. 8. They which have believed in God must be careful to maintain good works.

Or the belief will not be sufficient.

Here are conditions to be observed after faith, conditions so far from being necessarily consequent, that they must be attended to, must be maintained with care.

Heb. THE EPISTLE TO THE HEBREWS.

- ii. 1. We ought to give the more heed to the things which we have heard, lest at any time we should let them slip.

We may therefore *without heed* lose them.

3. How shall we escape, if we neglect so great salvation?

Heb.

Salvation is lost, not from want of sufficient grace from God, but in consequence of the neglect of man. I ask, could *they neglect this great salvation*, for whom it was never intended, or, could *they lose it*, for whom it was ever decreed?

- ii. 9. That he (Jesus) by the grace of God should taste death for *every man*.

“This is a form of speaking” says Dr. Hammond, “which excludes all exceptions.”

15. And deliver them, who, through fear of death, were all their lifetime subject to bondage.

How many, and who are they, who, through fear of death, were subject to bondage?

- iii. 7, 8. To-day, if ye will hear his voice, harden not your hearts, as in the provocation.

An useless caution, if they could not do otherwise than harden their hearts, or if they could not harden them at all.

12. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

Why this caution, if (v. i.) “holy brethren,” “partakers of the heavenly calling,” could not possibly depart from the living God?

Heb.
iii. 13.

Exhort one another, lest any of you be hardened through the deceitfulness of sin.

“Partakers of the heavenly calling” may be hardened through the deceitfulness of sin.

14. For we are made partakers of Christ, *if* we hold the beginning of our confidence steadfast unto the end.

Mark the conditional, “*if*.”

- iv. 11. Let us labour to enter into that rest, lest any man fall, &c.

Here is the necessity of labour, and the possibility of “holy brethren” falling, plainly asserted.

- vi. 4. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made *partakers of the Holy Ghost*.

6. If they shall *fall away* to renew them again unto repentance; seeing they crucify to themselves the Son of God *afresh*.

Here “partakers of the Holy Ghost,” they, for whom the Son of God had been crucified, may *fall away*, and finally.

- ix. 19. When Moses had spoken every precept

Heb.

to *all the people*, he took the blood of calves, and of goats, &c., and sprinkled both the book and *all the people*,

- ix. 20. Saying, This is the blood of the testament which God hath enjoined unto you.

The first testament was not dedicated without blood, (v. 18.) Did the blood of bulls and goats sanctify to the purifying of *all the people*, and did the blood of the High Priest of good things to come, obtain eternal redemption only for a few?

- x. 26. *If we* sin wilfully after that we have received the knowledge of the truth, there remaineth *no more* sacrifice for sin.

In what sense can it be said that *no more sacrifice* for sin remains to them, for whom *no sacrifice* was ever offered or intended, and who were, by God's own decree, excluded from any interest in Christ's death before they came into the world?

Mark the "*if we*:" By this expression the Apostle supposes it possible that "the holy brethren," whom he addressed as well as himself, might sin wilfully, and lose those benefits which, through the death of Christ, they might have obtained.

29. Of how much sorer punishment shall

Heb.

he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he *was sanctified*, an unholy thing, and hath done despite unto the Spirit of grace?

Observe. A sorer punishment awaits those who *had been sanctified*: even such may *do despite* unto the Spirit of grace.

- x. 38. Now *the just* shall live by faith: but if "*any man*" draw back, my soul shall have no pleasure in him.

In this passage, it is perhaps not unworthy of remark, that our translation has "*any man*" in italics, because there is nothing in the original answering to these words. It is not easy to conceive why the words should have been introduced at all; the verb "draw back" is connected with the preceding sentence by a conjunction, and is, according to the plainest rules of grammar, governed by the nominative case, "the just." This is, amidst a multitude of others, a plain proof, that even he, of whom it is predicated that he "shall live by faith," may "draw back unto perdition."

Beza also, in his translation, has, without authority, introduced the word "*quis*" in this verse, "*Si quis*, se subduxerit."

Heb.

- xii. 14. Follow peace with all men, and holiness, without which no man shall see the Lord.

Here is a verse that never should be forgotten. It may also be remarked, that this direction is given to "holy brethren," "partakers of the heavenly calling." If the eternal salvation of such was already sure, why does the Apostle exhort them to the practice of virtues, and urge this very reason for his exhortation, that without these no man can be saved?

15. Looking diligently lest *any man* fail of the grace of God.

Observe. *Looking diligently* is necessary to secure the grace of God; and, it is obvious, that *any man* may fail of it.

25. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, *if* we turn away from him that speaketh from heaven.

Does not the Apostle plainly suppose it possible, that both he himself, and they whom he addressed, might be in the condition of those who did not escape? He shows that others "for refusing" did not escape, and then argues from them to himself and the Hebrews hypothetically, "much more shall not we escape, *if we.*"

James.

I remark at the end of this Epistle, that the very learned Dr. Barrow was of opinion that it was written expressly against the doctrine of perseverance.

THE EPISTLE OF ST. JAMES.

- i. 5. Let him ask of God, that giveth to, *all men* liberally.

They whom the Apostle addressed, were to ask for wisdom of God, and to ground their particular hopes of success on the declaration of the Apostle, that he giveth to *all men* liberally.

- iv. 8. Draw nigh unto God, and he will draw nigh unto you.

Is there any meaning that can be attached to this direction, if nothing can be done on the part of man?

- v. 10. The fervent prayer of a righteous man availeth much.

How does it avail? Can it help the salvation of him who is reprobate, or render it more secure to him who is elect, in the Calvinistic sense of the word?

20. He which converteth a sinner from the error of his way, shall save a soul from death.

1 Peter.

How can he be saved from death, who from eternity had been decreed to life?

THE EPISTLES OF ST. PETER.

- i. 1. To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, 1
2. Elect according to the foreknowledge of God the Father.
- iv. 17. What shall the end be of them that obey not the Gospel?
Is it right to suppose that God requires obedience from those, in whom he himself wills to produce obedience by irresistible power? or from those, from whom he has decreed to withhold the grace, without which no obedience can be performed?
- v. 8. Be sober, be vigilant, because your adversary the devil walketh about, seeking whom he may devour.
9. Whom resist, steadfast in the faith.
You who are "elect" must watch: and why? Because *your* adversary the devil is seeking to devour. Now, I ask, to what purpose is this caution? Can the devil devour those who are "elect" in the Calvinistic sense of the word? or will the reprobate be more certainly lost in consequence of his vigilance?

2 Peter.

THE SECOND EPISTLE OF ST. PETER.

- i. 1. To them that have obtained like precious faith with us.

Surely this was a saving faith; but yet he charges them to

5. Give all diligence, and to add virtue, knowledge, &c.

8. For *if* these things be in you.

Observe the hypothetical "*if*."

10. Give diligence to make your calling and *election sure*: for *if* ye do these things ye shall never fall.

Here is another "*if*." Again — The election is to be made sure by their own diligence; by doing things, without doing which, they would *fall*, though elected.

- ii. 1. There shall be false teachers *among you*, who shall bring in damnable heresies, even denying the Lord *that bought them*, and bring upon themselves swift destruction.

Observe. They who have been *bought* or redeemed by the Lord, may deny that Lord that bought them, and bring on themselves swift *destruction*.

2 Peter,
ii. 18.

They allure through the lusts of the flesh, those *who were clean escaped* from them who live in error ;

20. For if *after they have escaped* the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and *overcome*; the latter end is worse with them than the beginning.

Here, they who were *clean escaped*, and that through the knowledge of Christ, may *again be entangled* and *overcome*.

21. It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

The way of righteousness is the way of salvation, and yet people who have walked in it may *turn from it*, and be in a state, that it would have been better for them not to have known it.

- iii. 9. The Lord is long-suffering to us-ward, not willing that *any* should perish, but that *all* should come to repentance.

Here it is expressly said, that God is not willing that *any* should perish. Is this to be

2 Peter.

reconciled with a creed that tells us that he has fore-ordained a large majority to perish?

What says Calvin? He asserts in Rom. ix. 19. "Impios, ipsos fuisse destinatos creatos, et perirent." And again, Inst. lib. 3., "Consilio, nutuque suo ita ordinat, ut inter homines ita nascantur ab utero certæ morti devoti."

- iii. 17. Beware, lest ye fall from your own steadfastness.

This caution is given by St. Peter to "the elect;" to them "who had obtained like precious faith with himself."

THE FIRST EPISTLE OF ST. JOHN.

1 John,

ii. 1.

If *any man* sin, we have an advocate with the Father, Jesus Christ the righteous;

2. And he is the propitiation for *our sins*, and not for *ours only*, but also for the sins of the *whole world*.

This Epistle of St. John is called *Catholic*, or *General*, from its having been written, not like the Epistles of St. Paul, to particular cities, countries, or persons, but to the whole body of Christians. When the Apostle speaks of *our sins*, he alludes to the sins of Christians; and declares further, that the propitiation of Christ

1. John.

was not only for *our sins*, the sins of Christians, but also for the sins of the *whole world*.

ii. 24. *If* that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son.

Here is an "*if*." How different this language, from asserting that it certainly would remain in them!

iii. 23. And this is his commandment, That we should believe on the name of his Son Jesus Christ.

To whom does this command extend? Does it extend to those who are incapable of obeying it? or are *they* commanded to believe, in whom God has determined irresistibly to produce belief, and towards which themselves neither do nor can contribute any thing?

iv. 14. We do testify that the Father sent the Son to be the Saviour of *the world*.

That world which the Apostle himself declares to lie in wickedness.

v. 16. If any man see his brother sin a sin which is not unto death, he shall ask, and he (God) shall give him life for them that *sin not unto death*. *There is a sin*

1 John.

unto death; I do not say that ye shall pray for it.

17. All unrighteousness is sin; and there is a sin not unto death.

“The distinction St. John makes between sins of infirmity and final impenitence is, an unanswerable proof that both may be expected to exist among *brethren* who had been received into the church.” *Sumner*.

THE SECOND EPISTLE OF ST. JOHN.

2 John,
i. 1.

The elder unto the *elect* lady and her children.

8. Look to yourselves, that we lose not those things which we have wrought.

Observe. The “*elect*” may *lose the things wrought*, if they look not to themselves.

THE EPISTLE OF JUDE.

Jude,

20. Ye, beloved, building up *yourselves* on your most holy faith.

21. *Keep yourselves* in the love of God.

Here Christians are exhorted to build up *themselves*, and to keep *themselves* in the love of God.

THE REVELATION.

Rev.

- ii. 5. Remember from whence thou art fallen, and repent; or else I will come

Rev.

unto thee quickly, and remove thy candlestick out of his place, except thou repent.

This is to the church of Ephesus, whom St. Paul had called "blessed with all spiritual blessings," and whom he had declared to be "predestinated unto the adoption of children." They who once stood are now *fallen*.

ii. 10. Be thou faithful unto death, and I will give thee a crown of life.

The reward is not offered to the church of Smyrna, without a condition annexed to it; that condition not implying absolute security at any time, but requiring endurance unto the end.

21. I gave her space to repent of her fornication, and she repented not.

Nothing was wanting on the part of God.

iii. 11. Hold that fast which thou hast, that no man take thy crown.

This is not the language applicable to unconditional security.

20. Behold, I stand at the door and knock. If *any man* hear my voice and open the door, I will come in to him.

God stands at the door and knocks; the hearing and the opening are performed by man; may be by *any man*. "If *any man*," &c.

Rev.

xxii. 17. And, the Spirit, and the bride say,
Come; and let him that is athirst come;
and *whosoever will*, let him take of the
water of life freely.

There is no sort of exclusion.

19. And if any man shall take away from
the words of the book of this prophecy,
God shall take away his part out of the
book of life.

He who once had a part in the book of life,
may yet lose it, and be blotted out.

The texts that have been adduced are all
hostile to, and utterly irreconcilable with Cal-
vinism.

Many more might have been cited; but to
quote all would be endless, and almost to trans-
cribe the Bible. For it may be said with truth
that there is scarcely a single chapter in the
whole sacred volume which does not, either in
direct terms, or by fair and legitimate infer-
ence, contain a refutation of this horrible system
of decrees.

What are the promises, the threats, the ex-
hortations, the intreaties, the commands of the
Bible?

They are all useless, all without meaning, if
Calvinism be true. The promise is treach-

Obs.

erous, if it hold out a prospect of reward which can never be obtained: the threat tyrannical, if the evil menaced cannot be avoided; the exhortation futile, if there be no ability to follow it: the intreaty, a cruel mockery, if it cannot be complied with: the command absurd, if it cannot be obeyed.

Ubi potentia adhibetur quæ semper et vi suâ producit effectum, ibi locus non est præcepto, nec promissioni, nec comminationi, ac proinde nec obedientiæ nec inobedientiæ, nec præmio nec pœnæ. Qui præcipit aliquid, is id quod præcipit, vult fieri ab illo, cui præcipit: at qui id ipse facit, is non vult id fieri ab alio; alioquin vellet id ab alio fieri, et simul nollet. Ubi autem præceptioni locus non est, ibi nec est locus obedientiæ nec inobedientiæ; per consequens, nec promissioni, nec comminationi, atque ita nec præmio, nec pœnæ.

Episcopus. Exam. Thes. I. Capelli.

There are a few, and but a few passages in Scripture, that can with any plausibility be produced in favour of a doctrine, to which the epithet "horrible" is applied by its most distinguished promoter.

There are a few verses in the Epistle to the Romans in particular which are grasped at by the ignorant and the prejudiced, as affording it the most substantial support.

I hesitate not to say the ignorant; for he, who has a fair acquaintance with this Epistle, who

Obs.

knows to whom it was addressed, and the subjects which are there discussed by the Apostle, must also know, that predestination of individuals to eternal life has nothing whatever to do with the argument.

De prædestinatione illâ; de quâ multa in scholis dicuntur, nullus hic sermo, neque vero ad rem id pertinebat. Grotius, Pref. to the Ep.

In those parts which have been so much misapprehended, St. Paul is not speaking of God's choosing some particular persons, and rejecting others from eternal salvation, but concerning his rejecting the nation of the Jews, and receiving in the Gentiles, to be partakers of the benefits of the Gospel. And the elect there spoken of are the whole Christian church, whereof all nevertheless do not attain unto salvation; and the reprobate there mentioned, are the whole nation of the unbelieving Jews, whereof all nevertheless were not finally cast off. See Dr. S. Clarke.

With an utter disregard, however, to historical analogy, they (the Calvinists) interpret what St. Paul says of the calling of the Gentiles, and the rejection of the Jews, as if it related to the personal election and reprobation of individuals under the Christian dispensation; or apply what is said of the special privileges of the Jews as a peculiar people, to the spiritual circumstances of a favoured few among Christian believers, supposed to be exclusively ordained

Obs.

to eternal life. These expositors impute to the Almighty a system of arbitrary and absolute decrees respecting man's salvation repugnant to the general tenor of the Gospel, and even directly at variance with the purpose of those writings from which their conclusions are so precipitately drawn."

Bp. Van Mildert's Bampton Lectures.

But even supposing that these, and a few other parts of Scripture, were of dubious construction, and "hard to be understood," is it fair to put such in the balance against so many clear and undoubted authorities which can be adduced from the Bible?

We are indeed informed by some commentators, that "*the world*" means less than half the world; that "*the whole world*" must mean a small part of the world; that "*all*" are only a few; "*every man*," only some men; and "*all men*," a small portion of mankind.

Now, such perversions as these, as it is lost time to attempt to confute, so the plain language which they distort it is unnecessary to elucidate and explain. To try to make such expressions clearer would be to hold a candle to the sun. The most illiterate Christian can understand them as well as the most acute, and they will ever remain, without any assistance from the labours of the learned, an intelligible and substantial comfort to the humble and sincere follower of Jesus.

Obs.

"We are also told, that there is manifest impiety in believing that any of those for whom Christ died should fail of his merciful intentions towards them, and ultimately perish.

"But, let me ask, are *His* attributes liable to change, in whom is no variableness, neither shadow of turning? Is the mercy of God that created man to be so separated from the mercy of God that redeemed man? Is not God the father of all? Did he not make us and all the world? and why is it more difficult to believe that some of those will be lost whom he redeemed, than that some of those will be lost whom he created?

I might here advert to the dreadful consequences that may fairly and legitimately be expected to follow an adoption of the Calvinistic tenets.

"I might show that they are calculated to destroy every motive to exertion, and annihilate every effort to repentance and amendment of life. For who can prove it necessary for him to repent and amend, who, either *without respect* to any degree of amendment, is supposed to be *elected* to eternal bliss; or, *without any respect* to sin, to be *irreversibly reprobate* and lost?

"I might point out the unchristian security and presumption to which they lead on the one hand, or the equally unchristian despair which they have a tendency to produce on the other.

Obs.

The Landgrave of Turing, when admonished by his friends to change his life and repent, replied,

“Si prædestinatus sum, nulla peccata mihi poterunt regnum cœlorum auferre; si reprobatus, nulla opera valebunt conferre.” “Solis radio (says Episcopus, who mentions this anecdote,) scripta est hæc consequentia.”

Inst. lib. 4. sect. 5. De Redem.

It is observed of Tiberius, “Circa Deos et religiones negligentior erat, quippe persuasionis plenus cuncta fato agi.”

Quoted from *Suetonius* by Dr. Copleston.

I might argue, that the honour of God and of his Son is not increased in proportion to the diminution of the means and objects of salvation, and by at once consigning a vast majority to that great adversary whose kingdom it was the avowed object of Christ to overthrow.

I might urge, that a doctrine never can be true, from which consequences so injurious may be so obviously and so justly drawn.

These, and many other objections, might be pressed, and with advantage, but I forbear. My object has been, in this important topic, to rest the proofs on the plain language of Scripture. I hope that I have given offence to none. I know that I have but one motive, the desire of increasing true religion. I have done that which I believe to be my duty, and have given

Obs.

to Scripture such interpretations, as I firmly and conscientiously believe to be true.

I have purposely avoided entering into the metaphysical depths of fate and predestination. If any one, however, be desirous of seeing these subjects ably treated in a metaphysical point of view, I refer him to the treatise of Dr. Copleston on the doctrines of necessity and predestination, and especially to the first sermon, where he speaks of the use of the word "true" as connected with a proposition. Much light is also thrown on this subject by Episcopus, lib. 4. sec. 2. cap. 17. — "Ex contrariâ sententiâ," says he, "sequitur, omnem propositionem affirmativam de futuro contingenti esse determinatè falsam: quod est contrà Aristotelem, qui dicit, nec determinatè veram, nec determinatè falsam esse, sed indifferentem ad utrumque. Consequentia patet; quia, *ex eo quod res est vel non est*, enunciatio vera vel falsa judicari debet. Ergo si quis dicat, aliquid determinatè futurum esse, quod re ipsâ indifferens est, ut sit vel non sit, falsò id affirmabit. Ergo ipsius propositio de futuro contingenti erit determinatè falsa, quod est contrà Aristotelem. — Aristoteles tradidit propositiones de futuro contingenti, nec veras, nec falsas esse.

Lib. 1. De Interpr. cap. 8. vel parte 2. cap. 10.

The reader will do well also in consulting Dr. Hammond's letter to Dr. Sanderson on

Obs.

God's Grace and Decrees, and Archbishop King's sermon on Predestination.

Having now presented the reader with those passages of Holy Writ which appear to me abundantly decisive on this interesting subject, I will mention two things which it is important to observe.

1. The first is, that *the whole* Jewish nation, both they that were good and they that were bad, are equally called in Scripture "the elect of God."

2. The second is, that the word "elect" in the New Testament, when applied to Christians, evidently includes as many as were converted to the Christian faith.

1. The whole Jewish nation, bad as well as good, are called the "elect of God."

Exod.
xxxiii.13.

Moses said unto the Lord, This nation is *thy* people.

The *whole nation*.

Deut.
iv. 37.

Because he loved thy fathers, therefore *he chose* (or elected) their seed after them, and brought them out of Egypt by his mighty power.

From this verse it is clear, that *the whole nation* of the Jews, even *all* that came out of Egypt, were "the elect."

Deut.

vii. 6. "The Lord thy God hath *chosen* (or elected) thee to be a *special people* unto himself, above all people that are on the face of the earth.

7. "The Lord did not *choose* (or elect) you, because ye were more in number than any people, for ye were the fewest of all people.

8. The Lord brought you out with a mighty hand, and redeemed you from the hand of Pharaoh, King of Egypt.

"Observe. Their being *chosen* before other nations is their *election*; and all who were brought out of Egypt were thus *elected*."

x. 15. The Lord had a delight in thy fathers to love them, and he *chose* (or elected) you *their seed* after them.

16. Circumcise therefore the foreskin of your hearts, and be no more stiff-necked.

The *whole seed* of Abraham by Isaac, even the *stiff-necked*, were the *chosen* or "*elect*."

xiv. 1. "Ye are the children of the Lord your God.

All the Jews.

2. Thou art an *holy people* unto the Lord

Deut.

thy God, and the Lord *hath chosen* (or elected) thee out to be a *peculiar people to himself*, above all nations.

The word "holy" means here "set apart." Here again *all the Jews* are said to be *the chosen* or "*elect*," though we know (1 Cor. x. 5.) that "with many of them God was not well pleased."

1 Kings,
iii. 8.

Thy servant is in the midst of thy people which *thou hast chosen* (or elected), a great people that cannot be numbered.

Here, again, *all the Jews* are called by Solomon the *chosen* or "*elect*" people.

Psalm
cv. 6.

The seed of Israel, his servant, the children of Jacob his *chosen* (or elect).

The Hebrew word for *chosen* or *elect* is in the plural number, and belongs to children.

43. He brought forth his people with joy, and *his chosen* (or elect) with gladness.

All that came out of Egypt.

cvi. 5. That I might see the good of *thy chosen* (or *elect*), that I may rejoice in the gladness of thy nation.

cxxxv. 4. The Lord *hath chosen* (or *elected*) Jacob for himself, and Israel for his own inheritance.

Isaiah,
xli. 8.

But thou Isaac art my servant, Jacob whom *I have chosen* (or elected);

9. The seed of Abraham, my friend, I have *chosen* (or elected) thee.

All the Jews.

God declares he will make waters in the wilderness, and rivers in the desert.

xlili. 20. To give drink to my people; *my chosen* (or elect).

The Prophet Ezekiel speaks of the day when
Ezek. xx. 5. The Lord *chose* (or elected) Israel, and lifted up his hand to the seed of the house of Jacob.

Or engaged himself by solemn covenant to be their God.

Zechariah speaks of the Lord

Zech. iii. 2. That *hath chosen* (or elected) Jerusalem.

ii. 12. And, that shall *choose* (or elect) Jerusalem again.

Daniel speaks of a time when
Dan. xi. 15. *His chosen* (or elect) people shall not withstand.

Besides these and many more which might

Eccl.,

be cited, we are informed in the book of Ecclesiasticus, that

xlvi. 1. Joshua was made great for the saving of *the elect* of God.

The reader will observe that where our English Bible uses the word "choose," &c. I have added the words "or elect," &c.

I have done so in order to place the proof of what was advanced in a clearer and stronger light, well knowing the charm that is attached to this word.

That I have not acted unjustifiably in so doing, will appear from this, that in *every instance* which I have quoted from the Old Testament, the Hebrew word for "*choose*" or "*elect*" is invariably the same.

The Septuagint translators, also, in rendering these words, have used the same Greek word in every instance but three, Deut. vii. 6. Ez. xx. 5., and Zech. ii. 12. And in these three they have used words that have precisely the same signification; meaning "to prefer" or "take before." In the Welsh Bible, the words "dewis" and "ethol," both having the same import; are used; the former twelve times, the latter six; and "dethol," the same as "ethol," once. *Psalms* cxxxv. 4.

2. I now proceed to prove, in the second place, that the word "elect" in the New Testament, when applied to Christians, plainly includes *as many as* were converted to the Christian faith.

And to elucidate more satisfactorily the meaning of the words "elect," "elected," "election," I will produce *every passage* in which they occur.

xxiv. 22. For the *elect's* sake those days shall be shortened.

The troubles and calamities which were to be brought upon Jerusalem and the unbelieving Jews by the Romans, would be shortened for the sake of the Christians.

24. There shall arise false prophets that, if it were possible, shall deceive *the very elect*.

These impostors would do every thing in their power to deceive even the Christians themselves; but they had been so prepared by our Lord's caution, that it was scarcely possible. This caution, however, they were to bear in mind. "Behold," said he, "I have told you before;" and, "Take heed that no man deceive you." An useless caution if they could not be deceived.

Matt.

That the words "if it were possible" do not imply an impossibility is manifest from the use of the very same words, Matt. xxvi. 39. Mark, xiv. 35. Acts, xx. 16. and Rom. xii. 18. In the two first instances our Saviour would not have prayed for what was impossible; nor, in the third, would St. Paul have hastened, if the attainment of his object were impossible; nor, in the fourth, would he have exhorted to a duty which he knew to be impossible.

xxiv. 31. They shall gather together his *elect* from the four winds.

Immediately after the destruction of Jerusalem he will send his angels (messengers) with the gospel-trumpet, and they, by preaching his religion, shall gather together from the four quarters of the world a church of Christian converts, who are here called "his elect," the elect of Christ, in the same sense that the Jews were heretofore called "the elect" or chosen people of God the Father.

There is another interpretation that refers the gathering together of the *elect*, to the case of the Christians, who, by the warning of angels, were to be gathered from among the unbelieving Jews, that they might be preserved from their ruin. It appears from Josephus that the siege of Jerusalem by Gallus was unexpectedly raised,

Mark.

by which means *all the Christians* in the city got out of it to some other place; so that when Titus came some months after to the fatal siege, there was not *one Christian* remaining in it.

xiii.20.
22.
27. }

The word “elect” is used in the same sense and upon the same subject as in the three instances adduced from St. Matthew.

Luke,
xviii. 7.

Shall not God avenge his *own elect*?

Here *the elect* are also the *whole body* of believers; for otherwise, God’s readiness to hear the prayers of his *elect* could be no argument to *Christians in general* to “pray always and not to faint,” v. 1.;—besides the enquiry, v. 8., “When the Son of Man cometh, shall he find faith on the earth?” shows that even the faith of many of these elect would fail.

Rom.
viii. 33.

Who shall lay any thing to the charge of *God’s elect*?

Since God *has chosen* or elected the *Gentiles* into the Christian church and covenant, and has pardoned them upon their repentance and faith in Christ, what *Jew* shall condemn them as unworthy of such a mercy? who shall produce any accusation against those whom God has determined to take into covenant with him?

ix. 11. That the purpose of God according to *election* might stand.

It was said unto Rebecca, — What? Why — “That the elder should serve the younger;” or, according to the literal meaning of the Greek words, “The greater shall serve the less.”

This, it is clear, has nothing to do with a personal election to eternal salvation, but simply signifies God’s free determination to *prefer* the Jews that should come from Jacob before all other people, especially before Esau’s progeny, the Edomites.

Examine the passage in Genesis, from which the Apostle argues, and you will find that it has no respect to *the persons* of Jacob and Esau, but to their *whole nation* and posterity.

Gen.
xxv. 23.

The Lord said unto her (Rebecca), *Two nations* are in thy womb, and *two manner of people* shall be separated from thy bowels; and the *one people* shall be stronger than the *other people*; and the “elder shall serve the younger.”

Now, as to their own *persons*, it was not the fact that the elder did serve the younger, but rather the contrary. But it *was* the fact with respect to their posterity, when the Edomites became tributaries to David, 2 Sam. viii. 14.

Rom.
xi. 5.

Even so then at this present time also,

Rom.

there is a remnant according to the *election* of grace.

As among the Jews formerly there was a "remnant" who did not bow the knee to Baal, so *now* there are some who do not join the rest in rejecting Christ, who do not put away from themselves the words of eternal life, but who accept and embrace the Gospel.

xi. 7. The *election* hath obtained it.

The generality of the Jews rejected the Gospel, but *the election*, the remnant above spoken of, those who did not refuse to come unto Christ, obtained grace, became Christians: To them who received him gave he power to become the sons of God.

28. As concerning the Gospel, they are *enemies*; but as touching *election*, they are *beloved* for their fathers' sakes;

Beloved in respect to the promises of peculiar favour made to *that people* for Abraham's sake; though *enemies* for their wilful obstinacy in rejecting the Gospel.

Observe. The same persons are called *beloved* on account of *election*, and at the same time *enemies* on another account; which would be a palpable contradiction, if the word "*election*" admitted of the Calvinistic interpretation.

Col.
iii. 12.

Put on, therefore, as the *elect of God*, holy and beloved, bowels of mercies, kindness, humbleness of mind, &c.

This is to *every member* of the Christian church at Colosse; whom St. Paul says that Christ had reconciled through his death, to present them holy and unblameable, *if* they continued in the faith, grounded and settled. Chap. i. 21, 22, 23.

The word *if* shews that their *election* was not an *unconditional election* to final salvation. And, besides, the Apostle (chap. ii. 4. 8. 18.) expresses his care and fear, lest they should be deceived and robbed of their reward, which could not be the case if the word *elect* meant absolutely elected to eternal life.

1 Thes.
i. 4.

Knowing, brethren beloved, your *election of God*.

St. Paul well knew that God designed the Thessalonians whom he addressed to be his church and people, which was a favour unexpected by the Gentiles, and one that it was important they should be assured of by the Apostle; but that St. Paul did not mean by this term, *election* to convey a notion of their unconditional security with respect to final salvation, he sufficiently declares, by expressing his fears (chap. iii. 5.) lest Satan should have

1 Tim. tempted them, and his labour should have been in vain.

v. 21. I charge thee before the *elect* angels.
Not applied to Christians.

2 Tim.
ii. 10. I endure all things for the *elect*'s sake, that they also may obtain the salvation which is in Christ Jesus.

If the *elect* here meant those who *must* ultimately be saved, the enduring of St. Paul could not further it. Here, however, as in other places, it simply means those who had been converted to the Christian faith.

Titus,
i. 1. Paul, an apostle according to the faith of God's *elect*.

Or, for planting that faith which makes men Christians. He being an apostle in reference to them *all*, even to those to whom his Gospel was "a savour of death," as well as to those to whom it was "a savour of life."

1 Peter,
i. 2. *Elect* according to the foreknowledge of God.

This was to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, and has simply a reference to the gracious intention of God to make known his saving

1 Pet.

health unto all nations. But the constant caution given by St. Peter to those whom he addressed, to beware of various sins that lead to destruction, and more particularly his beseeching them to abstain from lusts that *war against the soul*, are proofs that the souls of the *elect* were yet in a condition to be warred against, and that the word can have no reference to an absolute *election* to final salvation.

ii. 6. In Sion a chief corner-stone, *elect*.

Spoken of Christ.

v. 13. The church that is at Babylon *elected* together with you.

Here again the word is applied to collective bodies of Christians. That *all* the members either of the eastern or the western Babylon, were *chosen* out of the world to the profession of Christianity, and in this sense *elected*, he who was with them could not be ignorant; but that they *all* were absolutely *elected* to salvation, and that the writer knew this, is not easy to conceive, and impossible to suppose when we recollect, that, in the second epistle to the same persons, he says,

2 Pet.

i. 10.

Give diligence to make your calling and *election* sure; for *if* ye do these things, ye shall never fall.

2 John.

Observe. The *election* so far from being *already* sure, is to be made sure by diligence, by doing things, without doing which, they would *fall*, though *elected*.

Mark the *if*.

1. The elder to the *elect* lady.

Grotius is of opinion that *elect* is here a proper name; but whether it be so or not, the caution given to this lady to look that she "loses not the things which have been wrought," is a proof that her *election* was not an absolute *election* to salvation.

13. The children of thy *elect* sister greet thee.

Or thy Christian sister, as before. Grotius observes here, that some copies have the proper name "Ευδεκτης" here, Eudecta, instead of the received reading:

The words "elect," "elected," "election," being thus used in Scripture, it may be an additional satisfaction to the reader to find, that in the early ages of Christianity *all Christians* were called and known by the name of the elect, saints, &c. See *Bingham*, b. i. c. 1.

For the full meaning of the word *Elect*, see also *Episcopus*, *Inst. Theol.* lib. iv. c. 6.

Obs.

Limborch, Theol. Christ. lib. v. c. 3: Grotius, Annot. in Matt. xx. 16. xxiv. 22.; and his Explication in Principium Ep. ad Ephesios, v. 4. See also Whitby, Tomline, and Sumner, and Dr. Taylor's Key to the Apostolical Writings in Bp. Watson's Tracts.

In a word, (that I may quote a popular and most useful discourse on predestination by Dr. Bloomfield,)

"*All* who are baptized into the name of Christ, and profess his saving faith, are *elect*, and yet may forfeit their *election* by unchristian conduct. *All* who disown Christ's holy name, or dishonour it by their practice, are *reprobates*; and yet, by God's grace, may be brought back to the truth, and by diligence make their calling and *election* sure."

Having thus amply demonstrated that Calvinism is not the doctrine of the Bible, I will proceed to show that it is not the doctrine of the church of England.

Of the doctrine of the church of England a judgment must be formed from her Liturgy, her Articles, and Homilies, all sanctioned by public authority.

That these were chiefly projected, framed, and completed by Cranmer, Ridley, and Latimer, is very generally admitted, and capable of most satisfactory proof.

Obs.

It becomes then a point of peculiar importance to ascertain what the sentiments of these great men were ; and, if we have abundant evidence that they were hostile to the Calvinistic system of absolute decrees, the inference will be good, that such a system cannot fairly be deduced from the public formularies which they framed and sanctioned.

Now, with respect to Cranmer, a perusal of the "Necessary Doctrine and Erudition for any Christian Man," published in the year 1540, must convince any one that he was *not* a Calvinist. In this book, as Archdeacon Daubeney has observed, "the doctrines of grace and free-will are explained in a sense totally incompatible with the Calvinistic tenets, and the doctrine of *universal redemption*, in direct contradiction to *partial redemption*, is *unequivocally* maintained." Preachers in particular are herein cautioned, "that they neither so preach the grace of God, that they take away thereby *free-will*, nor, on the other side, so extol free-will, that injury be done to the grace of God."

With respect to Ridley, his sentiments are well known, from the circumstance of his having refused to approve of the doctrines of predestination maintained in a tract of Bradford's; and sent to him by the author, most earnestly requesting his sanction. See Dr. Lawrence on this subject.

Obs.

With respect to Latimer, I will only produce one passage from his writings, but that one will be, I trust, sufficient; it is from his sermon on the third Sunday after Epiphany: "Christ," says he, "shed as much blood for Judas as he did for Peter."

The friendly correspondence that existed between Cranmer and Melancthon is well known, and the marked hostility to Calvinism manifested by the latter is equally notorious. The frequent manner in which he speaks of the *universality* of the promises must be obvious to every one who is at all acquainted with his works.

Let it be recollected, that Melancthon corresponded with Cranmer on the subject of the Articles, and just before the Articles were published; and that some of the Articles have such a resemblance in their language to passages extracted from his works as to leave no doubt in any unprejudiced mind that his sentiments and manner of expression were studiously adopted by Cranmer. See Dr. Lawrence's Bampton Lectures, and especially the notes. See also Dr. Copleston's Appendix to his Enquiry into the Doctrines of Necessity and Predestination.

Having briefly mentioned these things, the reader may draw his own conclusions, and decide for himself whether Calvinism, in any shape, can be the offspring of such men. Whether they who framed the Articles "for the avoiding

Obs.

of diversities of opinions, and for the stablishing consent touching true religion," could have designedly framed them, as some contend, with an ambiguity of diction directly calculated to produce those "diversities" of opinion, and to subvert every effort "for the stablishing of consent touching true religion," by thus affording abundant fuel for perpetual litigation?

"The meaning of every subscription," says Burnet himself, "is to be taken from the design of the imposer." Now, should this design on any particular occasion be less clearly, or (I will say, for argument's sake,) even ambiguously expressed, how is it to be ascertained? Surely the plainest rules of criticism would direct us to construe it by other passages of the same writer, when treating on matters connected with the same subject clearly and unequivocally delivered; and where these passages are numerous, the satisfaction is more complete.

"*Difficultas intelligendi*," says Le Clerc, "*aliter superari nequit, quam cognitione opinionum eorum qui loquuntur.*" And again: "*Quam necessarium sit opiniones Scriptorum quos legimus scire, ut mentem eorum usquequaque intelligamus.*" *Art. Crit.*

But let us now proceed to examine the Liturgy of our church. And here I would observe, that the whole tenor of it corroborates the doctrine of *universal redemption*.

Obs.

The words, "*we*" and "*us*," which are used in almost every line, have manifestly a reference to all members of the church.

For instance, when we say, "Dearly beloved brethren, the Scripture moveth *us* in sundry places to confess our sins, to the end that *we* may obtain forgiveness of the same," the words "*us*" and "*we*" clearly include the whole congregation, which may consist of two or three thousand souls, who, confessing their sins, may "obtain forgiveness," and consequently be saved. The same argument may be applied to every other part of the Liturgy where the words "*us*" and "*we*" are used; and these words include every member of every congregation where our Liturgy is read.

In the Absolution, the priest says, "God, who desireth not the death of a sinner." Now, God cannot with consistency be represented as not desiring that which he had himself decreed. This expression is also used in the Communion service.

In the *Te Deum* we say, "When thou tookest upon thee to deliver *man*," we pray that those servants may be helped whom we acknowledge to have been redeemed with Christ's precious blood; and we also pray that such *may be* numbered with his saints. For this there would be no necessity of praying, if redemption were

Obs.

understood in the Calvinistic sense, for these benefits would then follow of course.

In the General Thanksgiving, "We bless thee for thine inestimable love in the redemption of the *world*, for the means of grace, and for *the hope of glory*." The means of grace we have absolutely — the glory is not a matter of certainty to those who give thanks for their redemption, it is only a subject of hope.

In the Litany we pray, "Lord, spare thy people whom thou hast redeemed with thy precious blood." We pray that those may yet be spared who have already been redeemed.

In the same Litany we pray, "That it may please God to have mercy upon *all men*." This is in perfect harmony with Scripture, which declares that "God will have *all men* to be saved;" but it is not consistent with the system of Calvin, who declares that God has decreed the far greater part to perish everlastingly.

We pray also, "That it may please God to bring into the way of truth *all such* as have erred and are deceived." Now, *all* we have erred and strayed from his ways like lost sheep; but by being again brought into the way of truth, and persevering therein, by God's grace we (all) may be saved.

"O Lamb of God, who takest away the sins of *the world*," is repeated several times in the

Obs.

Prayer-Book, as if purposely to keep before our eyes the greatness and extent of our salvation.

In the Collect for Ash-Wednesday we pray, "Almighty God, who hatest nothing that thou hast made, and dost forgive the sins of *all them* that are penitent." Now, *all* may be penitent, for God "commandeth *all men* every where to repent," and we know that "Nemo obligatur ad impossibile."

In the Collect for Good-Friday, we pray that "*All Jews, Turks, Infidels, and Heretics*, may be saved among the number of the true Israelites." This prayer would be absurd without a persuasion of universal redemption.

In the Nicene Creed we acknowledge that Jesus Christ "for *us men* and for *our* salvation came down from Heaven."

Here "*men*" evidently means *all who repeat the creed*.

In the prayer for Christ's church militant here on earth, we say that we are "taught to make prayers and supplications for *all men*." To what end if we believed not that *all men* might be saved?

In the exhortation at the time of the celebration of the communion we hear this expression, "Ye must give thanks to God the Father for the redemption of *the world*." In what sense are the congregation supposed to understand the word "*world*?"

Obs.

In the prayer of consecration we read, "Almighty God, who didst give thine only Son to suffer death upon the cross for *our* redemption, who made there, by his oblation of himself, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the *whole world*."

The elements are given to *every individual communicant* with these words, "The body of our Lord Jesus Christ, which was given *for thee*." The blood which was shed *for thee*.

For thee, whosoever thou art.

In the Catechism, to the question, "What dost thou chiefly learn in these articles of thy belief?" the catechumen answers, after asserting, first, his belief in God, secondly, "I learn to believe in God the Son, who hath redeemed *me* and *all mankind*." The word "*me*" of course is applicable to every soul repeating the answer; and the words "*all mankind*," comprehend every other individual of the whole human race.

Again, the catechumen being asked what he desires of God in the Lord's Prayer, answers, "That he desires his heavenly Father to send his grace unto him and to *all people*." To what intent, but that *all* may receive salvation, for, "by grace we are saved?"

These extracts, to which many more might be added, sufficiently prove the doctrine of our church with respect to universal redemption,

Obs.

as far as the Liturgy is concerned; let us look if this be also the doctrine of the Articles.

The second Article declares, that "Christ suffered to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men."

Original guilt (as Bishop Tomline has observed), belongs to *all men*, and therefore the actual sins of *all men* must likewise be understood, and, consequently, according to this article, Christ died to be a sacrifice for the sins of the whole human race.

The seventh Article tells us, that "Everlasting life is offered to mankind by Christ, who is the only Mediator between God and man." The word "*mankind*," of course, includes every individual of the human race.

The fifteenth Article declares, that "Christ came to be the Lamb who should take away the sins of the *world*."

Would the framers of our Articles have used the comprehensive word "*world*," if they designed to assert a partial redemption?

The thirty-first Article says, that "The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for *all the sins of the whole world*, both original and actual." Words, says Bishop Tomline, cannot be more comprehensive than those which are here used, "*all the sins of the whole world*, both original

Obs.

and actual," every sin, of every sort, of every human being.

Such is the language of the Articles: let us now examine the Homilies.

In the first Homily, concerning the reading of Holy Scripture, we find, "That whatsoever is required to the salvation of *man*, is fully contained in the Scripture of God." "There is whatsoever is meet for *all ages* and for *all degrees* and *sorts* of men; the knowledge of the same is necessary and profitable unto *all men*." "God receiveth the learned and unlearned, and casteth away *none*, but is indifferent unto *all*. By that means we shall have God's defence, favour, and grace, &c.; which He grant *us all*, that died for *us all*."

In the Homily concerning the misery of man, we read, "He is the Lord, with whom is *plenteous redemption*. He is that dearly beloved Son, for whose sake God is fully pacified, satisfied, and set at one *with man*." "He is the Lamb of God which taketh away the sins of *the world*."

The third Homily professedly treats of the salvation of *all mankind*."

In the Homily of good works we read, "For his (God's) sake, love *all men*, friends and foes, because they be his creation and image, and redeemed by Christ, as ye are."

Obs.

In the Homily of the nativity we have, "Oh ! what a miserable and woeful state was this (the state brought on man by Adam's disobedience) that the son of one man should destroy and condemn *all men* : but, behold the tender mercy of God in this behalf : albeit man's (every man's) wickedness and sinful behaviour was such that it deserved not in any part to be forgiven ; yet to the intent that *he* (*man, every man*) might not be clean destitute of all hope and comfort, He ordained a new covenant, and made a sure promise thereof ; namely, that he would send a Mediator into the world, which should put himself as a stay between both parties (God and *man, all men*), to deliver *man* (*all men*) out of the curse whereinto he was fallen ; and to the intent that *mankind* might not despair, God never ceased to publish the same. As truly as God liveth, so truly was Jesus Christ the true Messiah and Saviour of the world. He was such a Messiah as should deliver *mankind* from the bitter curse of the law, and make perfect satisfaction by his death for the sins of *all people*. The end of his coming was, last of all, to become a propitiation for our sins, and not for our's only, but also for the sins of the *whole world*. Was not this a great and singular love of Christ towards *mankind* ?

In the Homily for Good-Friday, we read,
 " So pleasant (to God) was this sacrifice and

Obs.

oblation of his Son's death, that he would take it for the only and full amends for *all the sins of the world*. That we may the better conceive the great mercy of Christ in suffering death *universally for all men*. To whom did he (God) give him? (Christ.) He gave him to the *whole world; to Adam, and all that should come after him*.

In the Resurrection Homily it is said, "He (Jesus Christ) paid the ransom of sin; he destroyed the Devil, and took away from him *all his captives*."

In the Homily of the worthy receiving, &c., we read, "The death of Christ is available for the redemption of *all the world*."

Surely our Homilies, as well as our Articles and Liturgy, are sufficiently clear on the subject of Universal Redemption.

But, besides the doctrine of Universal Redemption, our church as clearly teaches *conditional salvation*; and is in this respect also decidedly opposed to Calvinism, which glories in excluding conditionality. Our Liturgy teaches us to pray, "That the rest of our life may be pure and holy, so that we may come to eternal joy. That the ministers of Christ may so prepare the way, that we may be found *acceptable* in his sight. That we may *so pass through things temporal, as finally to lose not the things eternal*. That we may so faithfully serve him in *this life, that we fail not finally to attain his heavenly*

Obs.

promises." "Such, and similar expressions," says Bishop Marsh, "it is impossible to reconcile with Calvin's doctrine of salvation."

In addition to the doctrines of Universal Redemption and Conditional Salvation being taught by the church of England, I would direct the reader's attention to some other interesting facts.

With respect to the meaning of the word "Elect," our baptismal service considers *every person* that is baptized fully entitled to this appellation.

We call upon God in behalf of the person to be baptized, "That he may receive the fullness of God's grace, and ever *remain* in the number of his faithful and *elect* children."

The word "*remain*" clearly supposes the person by baptism to be made one of the *elect*; and the prayer supposes it possible that he may not *so remain*.

The whole of the offices for baptism is well worthy of attention, as connected with this subject. The minister, in the exhortation, says, "Doubt ye not therefore, (mark the confidence of the expression,) but earnestly *believe*, that he will likewise favourably receive this infant; that he will embrace him with the arms of his mercy; that he will give unto him the blessing of eternal life, and make him partaker of his everlasting kingdom."

Obs.

This is asserted of *every child* brought to be baptized, and is not to be made a matter of doubt, but to be *earnestly believed*.

After the child is baptized, the priest shall say, "We yield thee hearty thanks, most merciful Father, that it *hath pleased* thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption," &c.

The thanksgiving is offered for a blessing, that beyond all doubt in the opinion of the Church *has been* received, and this by *every child* baptized.

Observe, also, what is said at the end of this service: "*It is certain*, by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved."

Compare this charitable declaration with the ferocious, I may add, the unchristian doctrines of the Calvinists.

"Idem in baptismo," says Beza, "*quem multa millia infantium accipiunt, qui tamen nunquam regenerantur, sed in æternum percutiunt.*"

Look at the Nova Dogmata, as stated by Grotius, in his Disq. de Dog. Pelag. "*Infantes quosdam etiam in infantiâ morientes et fidelium liberos, et baptizatos gehennæ suppliciis addici ob originis peccatum.*"

And again, in his Rivet. Apol. Discussio. "Cum Calvinus ab ejusdem matris Christianæ uberibus alios dicit ad cælum evehi, alios ad

Obs.

gehennam detrudi, nullo baptismi percepti aut non percepti discrimine; nimirum ex vi illius decreti, quo Deus decreverat, non permittendo tantum, sed et volendo, tum ut necessariò deficeret Adam, tum ut tot gentes cum liberis eorum infantibus, æternæ morti per lapsum illum tradererentur absque remedio. Quod decretum cum 'horribile' dixit ipse Calvinus, minus quam res est dixit."

What a striking contrast do these opinions afford to the merciful and benevolent declarations of the Saviour of the world!

It grieves me to observe that Calvin, though justly eminent in some respects, was yet characterized by a bigotted and intolerant spirit. Impatient of opposition, he persecuted to the death, or loaded with the most opprobrious epithets those who dared to differ from his peculiar way of thinking, and has left behind him a reputation more calculated to excite the horror than to win the love of mankind. See *Grotius, Vol. pro Pace Eccl. ad Art. 1.*

But to proceed, there are yet some more remarks which I would offer, to prove that the doctrines of our church are not Calvinistic.

Let us look again at the Articles.

The ninth Article says, that "Man is *very far gone* from original righteousness."

The Calvinist says, that he is *wholly* fallen.

"When the assembly of divines, in the reign

Obs.

of Charles the First, undertook to reform, as they called it, our Articles according to the Calvinistic creed, they proposed to omit the words "man is very far gone from original righteousness," and to substitute for them, "man is wholly deprived of original righteousness." It was admitted by both parties, that the two sentences conveyed ideas extremely different; and the proposed alteration was rejected by those who wished to maintain the ancient and established doctrine of the church of England, in opposition to the peculiar tenets of Calvin." *Tomline.*

The tenth Article speaks of the grace of God *working with us* when we have a good will.

The expression "*working with us*" implies, that we also are concerned in the work, and has a manifest allusion to that co-operation of the grace of God and the free-will of man, which is ever taught by the sound minister of our church.

The sixteenth Article declares, that "*After we have received the Holy Ghost, we may depart from grace given, and by the grace of God we may arise again and amend our lives.*"

Observe, There is no allusion in the Article to the certainty of their rising again, who have fallen after having received the Holy Ghost, which is true Calvinism. — The Article only says *may arise* — not Calvinistically, *must, shall, or will arise* — only *may arise*, and therefore *may not*.

Obs.

"The Puritans were so convinced that the doctrine of the defectibility of grace, contrary to their own tenets, was taught in this Article, that in the Hampton Court conference they desired that the words "yet neither totally nor finally" might be added to the words "we may depart from grace given;" but this addition was not allowed, and the Article and the doctrine of the church of England remained unaltered."

Tomline.

I will now offer some observations on the seventeenth Article. The Article begins with a definition of predestination, (this word is not to be found in Scripture;) and states that "predestination to life" is the everlasting purpose of God, whereby he hath decreed to deliver from curse and damnation those whom he hath chosen in Christ *out of mankind*.

Those then whom God has purposed to save, are those "whom he hath chosen in Christ out of mankind."

The important question then is, Whom has he thus chosen? I apprehend the answer to be obvious — all Christians; all who are baptized into the name of Christ. Not a few from among Christians, but all Christians *out of mankind*.

These are the objects of God's purpose and favour. And that this is the view taken by our church is clear, from those parts of the baptismal service to which I have already referred.

Obs.

There, every person that is baptised is considered as one of *the elect*. That God will favourably receive the infant, that he will embrace him with the arms of his mercy, that he will give unto him the blessing of eternal life, and make him partaker of his everlasting kingdom, is not to be a matter of doubt and uncertainty, but to be “earnestly believed,” — nay, — in the Catechism, every child, without any exception, states the period of his baptism to have been the time when he was actually “made a member of Christ, a child of God, and an inheritor of the kingdom of Heaven.” Every child is taught to thank his heavenly Father that he hath called him to a state of salvation; every one to profess a belief in God the Holy Ghost, who sanctifieth him in particular, as well as all the elect people of God; thus calling himself one of the elect.

Again: — Without predestination to life no one can be saved; but our church positively affirms, that “It is certain by God’s word, that children which are baptized dying before they commit actual sin, are undoubtedly saved. Such children, therefore, are considered by our church as ‘predestined to life;’ and what judgment could the church have so decidedly formed on this subject, but from that certainty with which she beholds the benefits conferred by baptism?”

Obs.

After defining predestination, the Article proceeds to point out the various steps by which those who are *ultimately saved*, attain to everlasting felicity. It will be recollected that these steps are only predicated of such as "attain everlasting felicity;" and that they cannot with propriety be applied to any Christian who has not finished his course. But at the same time they are marks by which all Christians are capable of judging, whether their present condition be safe or not. If, having been "called to a state of salvation," "they through grace obey the calling," if "they walk religiously in good works," they have the most consoling reasons for believing, that "at length by God's mercy they may attain to everlasting felicity."

Now, for a church of England-man to argue that, because a Christian is thus predestinated to eternal life, he is therefore unconditionally and irrespectively elected to everlasting salvation, is the most absurd thing in the world; for, if we look at that very service which has placed him among the predestinated and the elect, we shall find that conditions are expressly demanded and insisted on, and that the sacrament of baptism is only administered upon a so'lemn pledge being given that these conditions shall be performed.

Such, then, is the consideration of predestination and election recommended by the Arti-

Ohs.

cle, and declared to be full of sweet, pleasant, and unspeakable comfort to godly persons.

But there is another view of predestination referred to in this Article, and condemned in the strongest language. This is what the Article terms "the sentence of God's predestination," and it is declared to be a most dangerous downfall, "whereby the Devil doth thrust them (who have it before their eyes) either into desperation or into wretchlessness of unclean living, no less perilous than desperation."

Now, this sentence can be nothing else than the notion of irrespective, inevitable reprobation. But irrespective election cannot exist without irrespective reprobation; therefore, if this part of the Article condemn the doctrine of irrespective reprobation, it cannot be supposed to teach in the former part the doctrine of irrespective election, — for these two must stand or fall together; and such is the decided judgment of Calvin. "Multi," says he, "*electionem ita fatentur, ut negent quenquam reprobari: sed inscitè nimis et pueriliter: quando ipsa electioni reprobationi opposita non staret. Quos Deus præterit, reprobat; neque aliâ de causâ, nisi quod ab hæreditate, quam filiis suis prædestinat, illos vult excludere.*" *Inst. lib. iii. cap. 23. sect. 1.*

The article concludes by stating, "that we must receive God's promises in such wise as

Obs.

they be generally set forth to us in Holy Scripture; and in our doings, that will of God is to be followed, which we have expressly declared to us in the word of God."

Now admitting, for argument's sake, that the Article has been hitherto clad in doubtful language, we have here expressions that make every thing clear. And when we are told, that we must receive the promises of God as they be generally set forth in Scripture, we must appeal to the framers of the Article for their opinion with respect to the promises.

And here, fortunately, we have abundance of evidence. The opinions of Cranmer and Melancthon are no secret: they are now, and have long been, notorious to the world. I have before alluded to the friendship and union of sentiment that subsisted between these two eminent divines, and have shown not only that Cranmer was no Calvinist, but that the works of Melancthon are full of passages in which the universality of the promises is most unequivocally declared.

"It appears," says Bishop Tomline, "that the Calvinistic doctrines of election and reprobation, are not only *not maintained* in this Article, but that they are *disclaimed* and *condemned* in the *strongest terms*."

"This Article," says Bishop Marsh, "is directly opposite to Calvin's doctrine of predestination."

Obs.

If further satisfaction be required by the reader, he is referred to Dr. Winchester's Dissertation on this Article; to Playfere's Analysis; to Archdeacon Daubeny's fourth letter in the Appendix to his Church Guide; to the last Sermon preached by Dr. Laurence at the Bampton Lecture for 1804, and especially the Notes; and to the Observations of Dr. Copleston, at the end of his admirable work on the Doctrines of Necessity and Predestination. In the eighteenth Article of the *Consultatio Cassandri* there is also an excellent description of the true notion of predestination.

ON REGENERATION.

Obs. **T**HE term regeneration was well known to the Jews, and was used to designate those Gentiles who, as proselytes of righteousness, were circumcised and baptized, and took upon them to observe the whole Mosaic law.

A proselyte of this description, say the Talmudists, is esteemed as an infant *newly born*. There remains no sort of relationship between him and his former kindred; his brother, father, sister, mother, nay, even his own children, if born before the change, cease to be considered as at all related to him.

It is perhaps not improbable that our Saviour may have alluded to this, Matt. xix. 29., "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, for my name's sake;" and Mark, x. 29, 30. the same.

To this also St. Paul may be reasonably supposed to allude, when he says, "If any man be in Christ he is a *new creature*; old things are

Obs.

passed away :” and St. Peter, when he speaks of “being *begotten again*,” 1 Peter, i. 3., and 1 Peter, ii. 2., of “*new-born babes*.” But whether this be so or no, the term Regeneration was known to the Jews ; and we see that our Saviour accordingly was surprised that Nicodemus should have so misapprehended him when he discoursed concerning the necessity of a new birth, John, iii. For a proof of what has been said hitherto, see *Selden de Jure Nat. et Gent. juxta Discip. Ebræ.* lib. ii. c. 2. and c. 4. See also Dr. Hammond, Of the baptizing of Infants ; Waterland’s Discourse on Regeneration, and Wall’s Infant Baptism. Much excellent information may be obtained on this subject in Bishop Van Mildert’s sixth Bampton Lecture, and the valuable notes in the Appendix.

Perhaps the following would be a proper paraphrase of our Lord’s discourse to Nicodemus, John, iii. 10. : —

“Is it possible that you, a master of Israel, who know that proselytes, upon their initiation into the Jewish covenant, are called *Regenerate*, can be altogether a stranger to what I am saying? You call that Gentile regenerate, or new-born, who, by circumcision and baptism, is admitted among you ; and can you be at a loss to know my meaning when I am speaking of a new birth by baptism and the Spirit, as neces-

Obs.

sary for a person who would become my proselyte, or enter into the kingdom of God?"

The meaning of the term Regeneration, then, as applied to Christians, is an initiation into the Christian covenant: this initiation is made by baptism; by that sacrament, whose outward part is water, whose inward is a death unto sin and *new birth* unto righteousness.

I will now place before the reader some of those texts of Scripture which appear to be important, as connected with this subject.

John,
iii. 3.

Except a person be *born again*, he cannot see the kingdom of God.

Here the necessity of the *new birth* is stated. Nicodemus does not at first comprehend this; and our Lord explains it further by saying,

5. Except a person be born of water and the Spirit, he cannot enter into the kingdom of God.

Here the regeneration which was before declared necessary is said to be such an one as must be of water as well as the Spirit.

See Hooker's *Ecc. Pol.* lib. v. 59, 60.

- iii. 11. I indeed baptize you with water; but he shall baptize you with the Holy Ghost and with fire.

John.

The baptism of John was accompanied with no gifts; but the Christian baptism with the Holy Ghost. For the fire, see Acts, ii. 3.

Acts,
ii. 38.

Repent, said St. Peter, preaching to the Jews, and let every one of you be baptized for the remission of sins, and ye shall receive the Holy Ghost.

Remission of sins, and the reception of the Holy Spirit, are here joined to baptism.

xxii. 16.

And now, said Ananias to St. Paul, why tarriest thou? Arise, and be baptized, and wash away thy sins.

Sins are washed away by baptism.

Rom.
vi. 4.

We are *buried* with Christ *through baptism* unto death; that as Christ was *raised from the dead* by the glory of the Father, so also we should walk in *newness of life*.

1 Cor.

Being dead, we are buried with Christ by the means of baptism; but as Christ was raised from the dead, so also we, by baptism, are raised to *newness of life*.

Need I add, that a new life after death must be regeneration, and that this is manifestly attributed to baptism?

1 Cor.

vi. 11.

Such were some of you; but ye *have been washed*, ye have been sanctified, ye have been justified in the name of our Lord, and by the Spirit of our God.

Having been washed in Christ's name denotes baptism in his name; being sanctified and justified express the first benefits accompanying that baptism.

xii. 13.

We being baptized into one body, are made to drink of one spirit.

Here is baptism joined to the spiritual benefits again.

Gal.

iii. 27.

As many of you as have been baptized into Christ have put on Christ.

And therefore *put off* the old man, and become *regenerate* by *putting on* the new; and this is predicated of *all* that have been baptized.

Eph.

v. 26.

Christ loved his church, and delivered himself for it, that he might sanctify it, purging it by the washing of water.

Col.

ii. 12.

Buried with him in baptism, wherein also ye are risen with him.

To live after death and burial is a new birth, and this is attributed to baptism.

Tit.

iii. 5. He saved us by the washing of regeneration.

Here again baptism and regeneration go together.

Heb.

x. 22.

Having our bodies washed with pure water, let us hold fast the profession of our faith without wavering.

Having been by baptism made Christians, let us steadfastly continue such. Baptism is here referred to as the foundation of the Christian life.

The verses which I have quoted contain some most important truths connected with baptism. In some of them, regeneration is evidently considered as produced by this sacrament; and, in others, forgiveness of sins and the gifts of the Holy Spirit, neither of which can well be conceived without spiritual regeneration, are declared to accompany it.

Obs. Let us now examine whether some of the fathers do not speak plainly upon this subject.

“That we may obtain by water the remission of our past sins, the name of the Father and the Lord God of the universe is invoked for him that chooses to be regenerated.”

Justin Martyr, Apol. ii.

Obs.

And from his dialogue with Trypho, as translated by Bishop Tomline, "Afterwards they are conducted by us to a place where there is water, and they are *regenerated*, according to the same mode of regeneration by which we ourselves were regenerated: they are then washed with water in the name of our Father, and of our Saviour, and of the Holy Ghost." "This passage," says the Bishop, "decidedly proves what was the doctrine of regeneration in the primitive church."

Clemens Alexandrinus, *Pæd. lib. i. c. 12.* says, "And he himself seems to me to have formed man from the dust, and to have *re-generated* him by water;" and in *Strom.*, lib. iii., he speaks of *regeneration* by water.

Tertullian, *De Bapt.*, says, "How happy the sacrament of our water, with which, having been washed, we are liberated from the delinquencies of our former blindness unto eternal life."

Cyprian says, "That in baptism the old man dies, and the *new man is born*," the blessed Apostle shows and proves when he says, 'He has saved us by the washing of regeneration.'

Athanasius on Matt. xii. 32. *ad Scrap.*:—"He who is baptized as well puts off the old man as is renewed from above, being, as it were, *born afresh* of the grace of the Spirit."

Basil says, *Exhort. ad Bapt.*, "Baptism is the death of sin, the *regeneration* of the soul."

Obs.

Gregory of Nazianzum says, vol. i. p. 641., "We are to consider the power of baptism as a contract with God for a second life, — there being no second *regeneration*."

Jerome, *Dial.* iii. *contr. Pelag.*: — "Rising from the fountain of baptism, and *regenerated* into their Lord and Saviour, that being fulfilled which is written of them, 'Blessed are they whose unrighteousness is forgiven, and whose sins are covered.'"

Augustin. *Cont. Ep.* ii. *Pel. ad Bonif.* lib. 3. says, "Baptism washes away all sins, whether of thought, word, or deed, whether original or actual;" and vol. ii. p. 264., as quoted by Bishop Tomline, "A child does *not* lose the grace which he has once received, except by his own impiety, if, as age increases, he becomes so wicked; for then he will begin to have his own sins, which may not be taken away by *regeneration*, but healed by another cure;" and again, vol. ix. p. 140., "In infants who are baptized, the sacrament of regeneration precedes, and if they shall hold the Christian piety, conversion will follow in the heart."

Chrysostom also, vol. i. p. 136., as quoted by the same prelate, says, "You also enjoyed divine grace at your baptism, and were made partaker of the Spirit;" and again, vol. viii., "To be born according to this mystical birth,

Obs.

and to be purified from all our former sins, this is effected by baptism ;” and again, “ When we immerge our heads in water, as in a tomb, the old man is buried, and is at once entirely hidden beneath : then, when we emerge, the *new man* rises again ;” and again, vol. x., “ The words of God, spoken by the priest, form and *regenerate* him who is baptized.”

Theodoret says, vol. iv., “ That baptism makes us share in the death and resurrection of our Lord, and partake of the gifts of the Spirit.”

Gregory the Great, Ep. 39., says, “ If there be any who affirm, that in baptism sins are not altogether done away, what can be more void of faith than this sort of preaching ?”

Such is the plain language of the fathers. Many more quotations might have been added from Hooker, Wall, Waterland, and Nicholl’s Note in the Office of Public Baptism ; but these were deemed sufficient.

The doctrine of the church of England, with respect to baptismal regeneration, is clearly and unequivocally expressed.

In the ninth Article, the word “ *renatis*” in the Latin is “ baptized” in the English. I need not inform my readers, that the Latin, as well as the English copy, is authentic ; but I may be allowed to remark, that a fair inference may be drawn from this coincidence, that the

Obs. framers of the Article considered "baptized" as synonymous with "*regenerate*."

The twenty-seventh Article says, "Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened; but it is also a sign of *regeneration*, or new birth; whereby, as by an instrument, the promises of our adoption to be *the sons of God* by the Holy Ghost are *visibly signed and sealed*."

There is an agreement between the first part of this Article and an expression of Luther's, on Gal. iii. 27., that may, perhaps, not be considered as unworthy of a place among Dr. Laurence's valuable notes to his Bampton Lectures.

"Non accepistis per baptismum *tesseram tantum*, per quam adscripti estis numero Christianorum, ut nostro tempore multi fanatici baptismata *tesseram tantum* seu nudum et inane signum faciunt; sed quotquot baptizati estis, Christum induistis: hoc est, estis extra legem rapti in *novam nativitatem* quæ facta est in baptismo."

The fifteenth Article also represents all Christians as "*being baptized and born again in Christ*."

In the Catechism, the catechumen says of baptism, "Wherein I was made a member of Christ, *a child of God*." And he declares afterwards the inward and spiritual grace of baptism to be "a death unto sin, and a *new birth* unto

Obs.

righteousness. For being (he adds) by nature *born in sin*, and the *children of wrath*, we are hereby made the *children of grace* ;” new born.

In the Baptismal Service, at the commencement, we pray for the infant to be baptized, “That he, coming to thy holy baptism, may receive remission of his sins by *spiritual regeneration* ;” and we so pray, for the reason stated in the first address of the minister, because “none can enter into the kingdom of God, except he be *regenerate*, and *born anew of water and of the Holy Ghost*.”

We again pray, “Give thy Holy Spirit to this infant, that he may be *born again* ; that the *old Adam* in this child may be so buried that the *new man* may be raised up in him.”

After baptizing the child, the minister says, “Seeing now that this child *is regenerate*.” And again, “We yield thee hearty thanks, most merciful Father, that it *hath* pleased thee to *regenerate* this infant, to receive him for *thine own child* by adoption,” &c.

In the office for Private Baptism :—“If the minister shall find that all things were done as they ought to be, &c., he shall only receive him, saying thus : I certify you that this child, being born in original sin, is *now*, by the laver of *regeneration* in baptism, received into the number of the *children of God*.”

Obs.

In the office of Baptism for such as are of riper years, the persons then baptized are also declared to be *regenerate*, in the same words that are made use of after the baptism of infants.

What shall we say then to a minister of the church of England, (who has declared his “unfeigned assent and consent to all and every thing contained and prescribed in and by the book entitled the Book of Common Prayer, and administration of the Sacraments and other rites and ceremonies of the church, according to the use of the church of England,”) uttering such sentiments as the following?

“Indeed the *fathers*, as they are called, (that is, the teachers of the Christian church during some ages after the death of the Apostles,) soon began to speak on this subject (regeneration) in *unscriptural language*; and our pious reformers, from an undue regard to them, and to the circumstances of the times, have retained a few expressions in the Liturgy, which are not only *inconsistent* with their other doctrines, but also tend to perplex men’s minds, and mislead the judgment on this important subject.”

Scott's Works.
Our pious reformers, it seems, had an undue regard to opinions which were uttered by the fathers soon after the death of the Apostles!

Obs.

And from whence proceeds all this hostility to baptismal regeneration? And why do the Calvinists, more especially, raise their voices against it?

The reason is this. If baptismal regeneration be admitted; if it be allowed that every person baptized is received into favour and into covenant with God, and that all their sins, whether original or actual, be thus washed away, what will become of their peculiar notions of election and predestination? What will become of their irresistible and indefectible grace? What will become of their instantaneous conversions, and sensible perceptions of the Spirit?

I will conclude with quoting a few authorities which will not, perhaps, be considered uninteresting by the reader.

“Nos Christiani per baptismum sumus regenerati, et filii Dei effecti.”

Op. Lutheri, vol. vii. p. 102.

And again, vol. vi.

“Sum factus salvus, sum *filius Dei*, et hæres Dei, quia sum baptizatus.

“Sentimus eos (infantes) in baptismo fieri *filios Dei*, accipere Spiritum Sanctum,” &c.

Melancthon, *Op.* vol. iv. p. 664.

“As we are not *naturally* men without birth, so neither are we Christians in the eye of the

Obs.

church of God, but by *new birth*, nor new born but by that baptism which both declareth us and maketh us Christians."

Hooker's Ec. Pol. lib. v. sec. 60.

"What he means by being 'born of water and the Spirit' is now made a question of. I say *now*, for it was never made so till of late years: for many ages together none ever doubted of it, but the whole Christian world took it for granted, that our Saviour by these words meant only, that except a man be baptized according to his institution, he cannot enter into the kingdom of God: this being the most plain and obvious sense of the words, forasmuch as there is no other way of being born again of water, as well as of the Spirit, but only in the sacrament of baptism."

Bishop Beveridge's Sermon on John, iii. 5.

"Convenit," says Calvin to Melancthon, as quoted by Dr. Laurence, "*non inanes esse figuras (viz. sacramenta) sed re ipsâ præstari, quidquid figurant. In baptismo adesse Spiritûs efficaciam, ut nos abluit et regeneret.*"

And again, in Calvin's Catechism, composed for the use of the church of Geneva, there is this question and answer: —

"M. Quæ est baptismi significatio?

"P. Ea duas habet partes. Nam ibi remissio peccatorum, deinde spiritualis *regeneratio* figuratur."

Obs.

And again ;

“ Et peccatorum veniam et *vita novitatem*. offerri nobis in baptismo et *recipi* certum est.”

The consistency of these opinions, with the peculiar doctrines of the French reformer, it is for his admirers and followers to reconcile.

“ It is of peculiar importance,” says Bishop Marsh, “ in the present age, to preserve the connection* of baptism with regeneration : for when regeneration is once detached from baptism, with which *our* church closely connects it, a door is immediately opened for all the dreamings of fanatics about the *pangs*, both ordinary and extraordinary, of the new birth.”

THE END.

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